

L A K E O N T A R I O S K A N I A D O R I O

L. LOUIS

Go-yen-né-yee
Tusca-
TORAS
1779.

Neath-ga
Senecas,
1650.

Iroquois
Refugees
1779.

Mohawks
Neut. 1780.
Senecas, 1779.
The Montezuma Ridge Escarpment

Gau-á-lá-yee
Kienka.
Ga-a-no-gah
Tuscarora
Indian
Reservation

Dyus-da-
nyah-goh.

Niagara
Falls

Ca-ha-qua-ra-ghé
Aqua-rage

Ga-sko-
sa-da

Missisagas probably visited here.

Orangeport

Oye-a-wa-te-ka-e
Royalton
?

De-o-ma-ga-no
De-ga-de
De-g-do-so-de
Locippt
81

Neuters.

R. au Bois Blanc

?

82

51

115

108

112

106

114

55

76

79

80

105

78

77

Johnson Cr.

Te-ka-on-
do-duk
n. d. d. e. p. o. n. t.

Jonaham
Ind. Res.

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Indian Village, Camp and Burial Sites on the Niagara Frontier.

By FREDERICK HOUGHTON.

INTRODUCTION.

In the spring of 1907 the Buffalo Society of Natural Sciences requested Mr. Frederick Houghton to prepare for publication a list of Indian village sites in Erie County. Many of these had been identified in previous years by Mr. Houghton, and some of them he had carefully explored for the Society. It was thought that a record should be made of such as are already known and that, if possible, others should be sought out and identified and the list thus enlarged; for while it could not be hoped that any list would be complete, such a published record would serve as a reliable foundation upon which other investigators might build and an encouragement to such explorers in their intelligent efforts.

Mr. Houghton very willingly undertook the task assigned him and spent the summer of 1907 in preparing the list which follows. Letters were written to all of the public school teachers and to many others in the County outside of the City of Buffalo, the endeavor being to enlist their interest that the resulting reports and suggestions might open the way, as they did, for Mr. Houghton's personal investigations. The outcome

proved gratifying and wherever it was possible Mr. Houghton, accompanied by Dr. R. E. DeCeu, who became deeply interested and rendered most valuable assistance, visited the suggested localities, identified the village, camp and burial sites, corrected errors which had already crept into print and made a definite and reliable record of results. In 1908 similar studies were made of Niagara County and of the adjacent Canadian frontier and further explorations were made in the summer of 1909.

The most important attempt at a connected record of Indian village sites in this region which has hitherto been made, is that included in the valuable bulletin by Rev. Wm. M. Beauchamp upon the "Aboriginal Occupation of New York" published by the State Museum in 1900. Dr. Beauchamp drew for his information upon such published references as occurred in E. G. Squier's *Aboriginal Monuments of New York*, Turner's *History of the Holland Purchase*, Johnson's *History of Erie Co.*, etc., as well as upon occasional personal inspections and also reports of others which he could not verify. The present list will correct some of the errors which naturally occurred in the publications referred to. It has been confined to Erie and Niagara Counties and to the Canadian frontier near the Niagara River, because it was thought that correct work within that definite territory would be preferable to a more extended and less accurate survey, and because the State Museum has already entered upon important archaeological investigations in the adjoining counties of Cattaraugus and Chautauqua. The State Archaeologist, Mr. A. C. Parker has been most considerate in furnishing Mr. Houghton with his report of certain village sites in Erie County which had become known to him. A similar kindness has been shown by many others whose interest in Archaeology has enabled them to render assistance and to supply important reports. An unselfish desire to enlarge the bounds of knowledge has in almost every case prevailed and that desire has guided Mr. Houghton in preparing the list which follows.

HENRY R. HOWLAND,

October 1st, 1909.

Superintendent.

The Indian Occupancy of the Niagara Frontier.

By FREDERICK HOUGHTON.

The Niagara Frontier Defined.

"The Niagara Frontier" is used in this monograph to comprise the region bordering the Niagara River and the foot of Lake Erie. It includes, in New York State, Erie County and Niagara County; and, in Ontario, the eastern townships of Lincoln and Welland Counties. In New York it extends southward from Lake Ontario as far as Cattaraugus Creek, and in Ontario from Lake Ontario to Lake Erie.

The Physiography of the Region.

The region is a rolling plain, bordered on the south-east by hills which, in the southeastern corner of Erie County, rise to the height of fifteen hundred feet above sea-level or about one thousand feet above Lake Erie, (1). Extending south from Lake Ontario is a rather flat plain elevated 50 feet above the lake. This is interrupted on the south by the steep escarpment of the Niagara and Clinton Limestones, which rises abruptly for about 200 feet above the Ontario plain. This escarpment extends like a wall east and west parallel to the shore of Lake Ontario, entirely across the region. It is known locally as the "Mountain Ridge" and will be so referred to in what follows.

Extending southward for fourteen miles from the crest of this escarpment is a flat plain; on the eastern side of the Niagara River forming the wide flat valley of Tonawanda Creek; on

1. Concord Summit is 920 feet above Lake Erie; Sardinia, 891 feet. — *French, Gazetteer of the State of New York*, P. 279.

Lake Erie is 573 feet above the sea; Lake Ontario 246 feet above the sea; the crest of "Mountain Ridge" at Lockport 600 feet; the "Ledge" on Transit Road 700 feet. — *Topographic Map of U. S. Geological Survey*.

the western side a flat plain tilted eastward towards the Niagara River, and extending as far as Lake Erie. On the eastern side of the Niagara the plain is bounded by the escarpment of the Onondaga limestone, which, between Williamsville and Akron, rises to a height of from eighty to one hundred feet. This escarpment is known locally as the "Ledge" and will be so referred to here.

South of this escarpment the land becomes a rolling plain diversified by hills of glacial origin, and rises gradually to the hills on its southeastern border.

The Ontario plain is drained by numerous small streams which head at or near the "Mountain Ridge" and flow into Lake Ontario. It is cut into two portions by the lower Niagara River.

South of the "Mountain Ridge" the plain is drained by several streams which fall into the Niagara River. On the eastern side of the Niagara the largest is Tonawanda Creek, a considerable stream; on the western side the largest is Welland River (Chippawa Creek).

South of the "Ledge" the plain is drained by Buffalo River, and its branches Cayuga and Cazenovia Creeks; also by Smoke's Creek, Eighteen Mile Creek, Cattaraugus Creek and several smaller streams.

Several of the streams have cut valleys of considerable depth. The great chasm of the Niagara River is cut through the limestone that forms the "Mountain Ridge", the Falls of Niagara and its rapids making a long portage necessary.

The region is underlain by rocks of the upper Silurian and Devonian systems but these are covered for the most part, by glacial debris, which is modified in many places by the action of water. The rocks crop out at two escarpments, also at the foot of Lake Erie, and in the stream beds. Excepting the clays of the region the only rock of importance to the Indians was the chert-bearing Onondaga limestone.

The region was well adapted to be the home of a great Indian population. Its fertile plains rewarded the primitive agriculturist, while its great forests invited to the chase. Its streams furnished an easily obtained supply of food and afforded excellent waterways which not only penetrated to all parts of the region, but formed a great thoroughfare to far distant nations.

Our Knowledge of the Indian Occupancy.

The aboriginal inhabitants of the Niagara Frontier are known to us through history and archaeology. The early history of the region abounds in references to the Indians who lived in it, which are sometimes accurate but oftener confused, inaccurate, indefinite, and insufficient. Some of the nations dwelling there were strong, and able to thwart the designs of the Europeans who coveted the region. These nations were carefully studied and accurately described. Others were unimportant, or were destroyed before any accurate account of them was ever made. Some were never visited by Europeans who might have left a record of their nation. In many cases descriptions of these are based on accounts received indirectly, perhaps from some ignorant trader, perhaps from some Indian of another tribe, and naturally such a record is at best vague and unsatisfactory.

From the remains that they left behind them we may learn much about their life, their customs and manners of living. It is only by the aid of history, however, that we may establish the identity of a people through archaeology.

Historical Occupants of the Niagara Frontier.

The accounts of explorers, missionaries, soldiers and traders show that the Niagara Frontier was occupied by the Neutral Nation, the Eries, the Wenrohonons, the Senecas, the Mississagas and the Tuscaroras. Owing to the work of the Jesuit Missionaries amongst the Neutrals, and to the prominent part taken by the Senecas in Colonial times, these two nations are well known through history. The Eries and Wenrohonons disappeared before anything was definitely known of them. The Mississagas and Tuscaroras came to the Niagara Frontier within the historic period.

The Neutral Nation.

The Neutral Nation was one of the largest of the divisions of the Huron-Iroquois family. During the short time it was known to Europeans it occupied the Niagara Frontier. It perished through the ambition or the blood-lust of its kindred, the Iroquois.

The name, "Neutral Nation", by which it is best known, is the anglicized form of the French name, "Neutre Nation". This name was applied to it in 1615 by Samuel de Champlain, because, in the incessant warfare carried on between the Hurons and the Iroquois, this nation, though on the main thoroughfare between the contending nations, remained strictly neutral; and not only did they observe neutrality themselves, but in their villages they enforced peace between any chance-met warriors of the belligerent nations. It mattered not how well merited was the vengeance or how close were the pursuers, inside the gate of a Neutral town a fugitive was safe.

The Hurons called the people of this nation Attiwandaronks, meaning, "People who speak a language slightly different from ours", or "Their speech is awry." (1). This was not a tribal name. A man of the Neutral Nation might properly apply it either to the Hurons or to the Eries. Probable variants of this name are the names "Atiraguenrek" and "Atirhangenrets" sometimes applied to them. The Senecas called them "Je-go-sa-sa", or the Cat Nation, (2), a name applied by the Jesuits to the Eries.

The Neutral Nation occupied the peninsula lying between Lake Ontario on the north, Lake Erie on the south and Lake Huron on the west. Champlain wrote of them: (3) "There is also at a distance of two days' journey from them (the Hurons) in a southerly direction, another savage nation that produces a large amount of tobacco. This is called the Neutral Nation. They number 4000 warriors and dwell westward of the lake of the Entouhonoronons".

According to Lalement, the Neutral Nation lay four or five days or 40 leagues south, possibly in latitude $42^{\circ}30'$. From the village nearest the Hurons to the "entrance of the river of that nation" (4) was four days south or southeast. Further he says: "There are three or four (villages) beyond (the river) ranging from east to west towards the nation of the Cat or Eriechronons". The last village on the east was Onguiaahra (5).

1. Bureau Am. Eth. Handbook of the Am. Indians, P. 585.
2. Morgan, Ind. Miscellanies.
3. Voyages of Samuel de Champlain, Scribner edition. P. 304.
4. Jesuit Relation, 1641-2, Vol. 21, Burrows edition.
5. Jes. Rel. 1641-2, Vol. 21, P. 209, Burrows edition.

Father Bressani said; (1) "Southward a little towards the west, came the neutral nation, whose first villages were not more than 100 miles distant from the Hurons; the territory of this nation extended through the space of 150 miles".

On Sanson's map of 1656, (2) two locations are noted for this nation. The name occurs west of the Niagara River and again far south of Lake Erie. Mr. Goldthwaite suggests (3) that the nation may have split to escape the Iroquois, one part fleeing southward.



From map by N. Sanson d'Abbeville. Paris 1656.
Marshall Library, Buffalo Historical Society.

According to John S. Clark, the Neutral country extended eastward across the Niagara River, north of Tonawanda Creek. In a later map Mr. Clark includes the Wenroes in the Neutral Nation and thus extends their territory as far east as Oak Orchard Creek. (4).

1. Jesuit Relation of 1653.
2. In the collection of Mr. O. H. Marshall, now in the library of the Buffalo Historical Society.
3. Jesuit Relations, Burrows edition, Vol. 18, P. 235. Note 19.
4. In a private letter, Dec. 29, 1909.

J. G. Henderson is of the opinion that "the Neutrals occupied the north side of the lake (Erie) their territory extending perhaps across the Niagara River but never stretching around the end of the lake westward". (1).

Mr. Coyne, an authority on the Neutrals, included in that nation the "associate nation" of the Wenroes. He thus extends the eastern frontier of the Neutral Nation to within "a day's journey of the Iroquois" or to a point between Oak Orchard Creek and the Genesee River. (2).

From the foregoing data and opinions we may safely conclude that the Neutral country was bounded on the north by Lake Ontario and by an indeterminate line drawn from the head of this lake to a point on the shore of Lake Huron, south of Goderich. Eastward it extends across the Niagara River as far at least as Lockport. East of the Niagara it extended at least as far south as Tonawanda Creek, and perhaps to Eighteen Mile Creek; and west of the Niagara to Lake Erie. On the west it was bounded by the Detroit River, Lake St. Clair and St. Clair River.

Their country elicited praise from every visitor. It was "incomparably larger, more beautiful and better" than any of the surrounding countries. It abounded in game of all kinds. Beavers were so abundant that in one year Yroquet, an Algonkin hunter and 20 of his men, secured five hundred skins (3). Its streams and lakes were filled with fish. Its soil was excellent ("excellentes terres"); consequently the Neutrals were noted for the abundance of their squashes, beans, corn and tobacco." A very good oil which they call "Atouronton" was found there.

In this delectable land lived a numerous and sedentary people. In Father Dallion's time, 1626, the Neutrals lived in "twentyeight towns, cities and villages, made like those in the Huron country, and also several little hamlets of seven or eight cabins, built in various parts convenient for fishing, hunting or

1. Quoted in note in Jes. Relations, Burrows edition. Vol. 21, P. 313 Note 11.

2. James H. Coyne, St. Thomas, Ont., in "The Country of the Neutrals", P. 10 of "Historical Sketches of the County of Elgin".

3. Father Joseph De La Roche Dallion's letter, 1627, from Torachin, Huronia, quoted in Father Chretien Le Clerq's, "First Establishment of the Faith".

agriculture" (1). In 1641 its population "according to the reckoning of the Fathers" was twelve thousand souls or four thousand warriors, living in forty villages and hamlets (2).

In their manner of living the Neutrals resembled the other branches of the Huron-Iroquois family. They lived in bark houses, dressed in skins, raised vegetables on their farms and supplemented their vegetable diet by game and fish. Though at peace with the Hurons and Iroquois they warred with nations living west of them. They buried their dead with ceremonies similar to those of the Hurons.

Though the "hamlets" spoken of by Father Dallion were probably composed of the conical bark wigwams, used amongst the Iroquois for temporary shelter, the towns were composed of bark "long houses" similar to those used by both Hurons and Iroquois. A "long house" was framed "like a grape arbor" of poles. The roof and walls were made of sheets of bark tied to the frame-work of poles; but so badly were they fastened that the wind and rain had free access. The earth served as a floor, and after a few years of occupancy this was foul with refuse. Opening into a rude porch at each end was a doorway, closed with a skin curtain. From door to door ran a narrow corridor, in which, at intervals burned a row of fires. Over each fire was a hole in the bark roof through which the smoke was expected to go. It usually failed however to do so and the acrid wood smoke that filled the houses, was in winter the greatest hardships of the missionaries. "I have sometimes for hours, wrote Father Brebeuf, remained in this position (lying on the floor face downward), especially when the cold was so intense that I dare not remain outside, and it seemed to me that my throat, my nostrils and my eyes were, during this time, in a constant state of inflammation. At times I thought I would go blind, my eyes were burning in my head and I could see around me only dimly and in a confused manner".

Along the sides of the house were the sleeping apartments. These were like horse-stalls, separated by bark partitions, but open on the side next the corridor. Benches, covered with mats or skins served as beds. Hanging from the rafters and

1. Father Dallion's letter, quoted as above.

2. Father Lallement, in *Jesuit Relations*, 1641, Vol. 21, P. 191, Burrows edition.

from poles above the sleeping apartments were ears of corn and dried squashes.

Along the outer ends and sides of the house was rudely painted the symbol of the clan to which the occupants belonged. Outside at each doorway, was a malodorous heap of refuse, ashes and offal.

The Neutrals used clothing for warmth, not for decency. In the winter a small piece of fur sufficed. In the summer many wore no clothing at all. But though they adorned their bodies not at all with clothing, they decorated them by means of tattooing. Many covered their bodies with designs of birds, animals and imaginary monsters (1).

The operation of tattooing was long and painful (2). The operator first drew on the skin the desired design. Following the lines of the design he pricked the skin with a fine awl or a thorn and into the punctures he rubbed charcoal. When the punctures healed the design showed black through the skin.

Physically the Neutrals were strong and well-built (3). The missionaries noted with surprise that they were stronger, taller and better made than the Hurons. Father Dallion, in his stay of three months amongst them saw neither cripples nor deformed persons.

Though at peace with the Iroquois and Hurons, they were warlike, and in war were more cruel than even their cruel kindred. In 1638 their war-parties defeated the Mascoutins, and brought droves of captives back to their Neutral homes. Five years later two thousand Neuters captured a Mascoutin town after a bloody fight and burned many captives. They then cut off the lips and put out the eyes of the old people, and set them at liberty. The remainder they took home.

They admired courage and honored brave warriors. Souharissen was absolute chief because of his brave deeds. "He acquired this honor", wrote Father Dallion, "by his courage, and having been repeatedly at war with seventeen nations, which are their enemies, taken heads or brought in prisoners from them".

1. Father Lalement, *Jes. Rel.* Vol. 21, P. 197, Burrows ed.

2. Father Bressani, *Jes. Relation* 1653, "A Brief Account of Certain Missions", Chap. 2, P. 251, in Burrows edition.

3. Father Lalement, *Jes. Rel.* Vol. 21, P. 199, Burrows ed.

They were licentious and immoral. "Their life is impure", wrote Father Dallion. Their women were immodest; and they were unrestrained in their licentiousness. More even than the Huron women were they dissolute and shameless.

Peculiar to this nation was the large number of "lunatics" found amongst them. Great numbers of persons, actually or apparently mad, wandered about in the towns. Most of these were "more knaves than fools", for they only pretended insanity, thus to appease their own especial demons; or more probably, thought the missionaries, they could thus better further their own designs (1).

The Neutrals celebrated the "Feast of the Dead" much as did the Hurons. At intervals of about ten years the dead of a whole village, or even of several villages, were buried together, to the accompaniment of feasting and dancing, in a common grave. When any member of a family died, his relatives wrapped the body in fur, and until the odor of decomposition became unbearable, they kept it in their house. Then with few or no ceremonies, they bore the body to some near-by spot and laid it upon a scaffold. When it had entirely decomposed they scraped the bones clean, wrapped them once more in fur, and stored them in the house, there to remain until the "Feast of the Dead".

At some stated time, decided upon in council, the relatives took the bundle of bones, and any others that were in the house, and joined their neighbors, who bore similar bundles, in a solemn procession to the spot set apart for the ceremony. There a hole about ten yards square had been dug. On a given night, after days and nights of feasting, condolences and "dances of the dead", the relatives ranged the bundles along the edge of the hole. Speakers, lighted up by flaring torches, intoned the bravery and virtues of the dead. At a signal all the people rushed forward and cast their bundles into the pit and over them threw their most valuable and precious possessions. The pit was then filled with earth, covered with stones and surrounded with Palisades.

"Our Indians", said Father Brebeuf, "in the respect towards the dead and in the decency they observe in the practices held sacred in the country, are not behind many of our civil-

1. Father Lalement, Jes. Rel., Vol. 21, P. 199, Burrows edition.

ized nations. One would think that the labor they engaged in and the traffic they undertook were done to acquire the means wherewith to pay distinguished honor to their dead. The prodigious quantities of furs, hatchets and wampum, and in fact the wealth of the country, are gathered for years for this great burial ceremony. I have seen many of them go almost naked, even in winter time, while in their tents were valuable furs which they were reserving as presents for their dead".

For some reason the Neutrals did not trade directly with either the French or the Dutch. Probably the Hurons, Iroquois and even the Algonkins, acted as middlemen, and being anxious to keep such a lucrative trade they put every obstacle possible in the way of direct intercourse. For instance, Father Dallion wished Yroquet, an Algonkin hunter to show him the marks at the mouth of the Niagara River, so that he could bring French traders to the Neutrals. Yroquet refused to show him. It was in that year that he and twenty of his followers had secured those five hundred beaver skins in the Neutral country and he did not wish competition. The Hurons saved their trade with the Neutrals by spreading reports of the French, calculated to arouse prejudice against them.

In spite of their efforts however, parties of traders from both Albany and Quebec reached the Neuters. Father Jerome Lalement stated that the French traded in the Neutral country; (1) and Dutch traders evidently penetrated to their eastern frontiers, for the Fathers were bitter against such parties who visited the Wenrohonons (2).

The Neuters had a thriving trade of their own. They raised tobacco and sold it to less favored nations; and their trading parties penetrated far to the south for "Vignots" the great conch shells which were among their most precious belongings, (3).

In 1615 Champlain gave to this nation the name by which it is known, and for a generation after that time the nation had observed the neutrality that had caused him to bestow that name. Because the stirring events of that generation made it impossible to longer preserve that neutrality and the immunity from danger dependent upon it, the nation perished miserably.

1. Father Lalement, *Jes. Rel.* Vol. 21, P. 203, Burrows Ed.
2. *Jes. Rel.* 1653, Vol. 39, P. 141, Burrows edition.
3. Father Lalement, *Jes. Rel.*, Vol. 21, P. 201, Burrows edition.

In the thirty years following Champlain's visit to the Hurons, events culminated rapidly on the Niagara Frontier. Missionaries came, preached vainly the Word of God and departed. A great epidemic thinned the villages. Eastward the frontier nation of the Wenroes abandoned their villages through fear of the Iroquois and passed through the Neutral villages on their painful journey to their new homes amongst the Hurons. Northward the Tionontates also, fearful of the Iroquois, had joined the Hurons in a league against their common foe. As the years went by the Iroquois war-parties passed more and more frequently along the Neutral trails on raids to the Huron country; and year by year the feud between the Hurons and the Iroquois became more rancorous and the sanctuary of the Neutral towns more difficult to maintain.

It was a generation of transition for the Neutrals. The warrior still pointed his arrows with flint points; but his javelin he armed with a French sword-blade. His stone axe he had discarded; in its place he bore the cross marked French axe. His sagamite simmered in a brass kettle; and his brawny chest displayed, not only the rudely carved pendant of conch shell, but the gay glitter of the trader's glass beads. The Gospel was being preached, at first and in vain, by Jesuits, later and successfully by their Huron neophytes.

It was in 1647 that, in spite of their strength and bravery the Neutrals found it impossible longer to preserve their neutrality. The five years previous had been years of terror for the Niagara Frontier. Every year Iroquois war-parties had swarmed in Huronia and in the Petun country. Huron trading parties were waylaid and massacred on the road to Quebec. Villages were raided, and Huron captives died in the fires of Iroquois towns. In 1646 a Seneca warrior, one of a war-party, killed a man of the Tobacco Nation on the frontiers of that nation. He was hotly pursued by a party of Hurons. He crossed the frontier and attempted to reach the safety of the Neutral town of Aondironnon but before he could enter a Neutral cabin he was captured and killed by his pursuers. Since he had not entered a cabin, neither the Hurons nor the Neutrals considered this a breach of neutrality. The Senecas resolved secretly on revenge, (1).

1. Father Ragueneau, *Jes. Rel.* 1647-48, Vol. 18, P. 260, Burrows ed.

In 1647 (1) a party of Iroquois set out for Huronia in the company of an Onondaga party to avenge the supposed death of Arenraes, a prominent Onondaga. On the way they met Arenraes himself, who had not been killed as was supposed. The Onondagas turned back, but a band of three hundred Senecas, a portion of the party, decided to punish the people of Aondironnon. They reached that village during the summer. Since the Neutrals were not at war with the Senecas, the inhabitants received them hospitably and prepared food for them. The Senecas scattered amongst the houses and at a preconcerted signal began an indiscriminate slaughter of their Neutral Hosts. Many they killed. Many more they drove away to captivity or torture in the Seneca towns.

For some sufficient reason the Neutrals made no immediate effort to punish the Senecas for this treacherous deed. Evidently it served as a cause of war, for two years later, in 1649, six hundred Neutrals sent word to the Jesuits that they were coming the next summer "to solicit arms and help, being now in open war with the Iroquois", (2).

During the years 1650 and 1651 the Jesuits at Quebec heard rumors of this war. In the "Journal of the PP Jesuits" under the date of April 22, 1651 appears the following: "We receive letters from Montreal which say that forty Iroquois had appeared there on the first day of March but had been discovered; that after a number of shots fired on both sides they had said that last Autumn an army of 1500 Iroquois who had gone to the Neutral Nation, had swept away the village there; that the people of the Neutral Nation having fallen upon them under the guidance of Tahonta, enrat, 200 of the enemies had been captured or killed; and that, this winter, another army of 1200 had returned thither to avenge that loss. Four days later, April 26th, six soldiers of the "flying camp" arrived at Quebec and brought news "that only 600 Iroquois had dealt their blow to the Neutral Nation". On September 22, the bark St. Anne arrived from Montreal. In the bark were a Huron, Tsawenhohi and his Nephew. "They told as news, 1st, the capture of Teoto'ndiaton and the desolation of the Neutral Nation; quam alio modo narrabant from what we had been given to understand before."

1. Father Ragueneau, Jes. Rel. 1647-48, Vol. 33, P. 81, Burrows ed.

2. Father Ragueneau, Jes. Rel. 1649 50, P. 215, Burrows edition.

The Tahonta, enrat mentioned was a clan of the Hurons located at Scanonaenrat, (1). Teoto'nidiaton was the Neutral village in which the Jesuits had located the mission of St. Guillaume.

"The Iroquois have not waged so pitiless a war against us for a year as we had feared. They turned against the Neutral Nation whither they sent the bulk of their forces. They met with success, and captured two villages on the frontier, in one of which there were over 1600 men. The first was taken toward the end of Autumn; the second at the beginning of Spring. Great was the carnage especially among the old people and the children who would not have been able to follow the Iroquois to the country. The number of captives was exceedingly large especially of young women whom they reserve, in order to keep up the population of their own villages. This loss was very great and entailed the complete ruin and desolation of the Neutral Nation; the inhabitants of their other villages, which were more distant from the enemy, took fright; abandoned their homes, their property and their country, and condemned themselves to voluntary exile, to escape still further from the fury and cruelty of the conquerors. Famine pursues the poor fugitives everywhere, and compels them to scatter through the woods and over the more remote lakes and rivers, to find some relief from the misery that keeps pace with them and causes them to die", (2).

Although Father Ragueneau spoke so despairingly of the plight of the Neutrals, their spirit was not all broken by the reverses of that year. The next year, 1652, they allied themselves with the Andastes, an Iroquoian people who lived south of the Iroquois on the Susquehanna River. They were a warlike nation and were foes of the Iroquois. With their aid the Neutrals carried the war into the Seneca country. "Aasate an Algonkin brought back the following news: 1st, that the Neutrals had made an alliance with those of Andastoe, against the Iroquois. 2nd, that the Sonnontwe'ronmons, going to war against the Neutrals, had been defeated, so that the women had been constrained to leave Sonnontwan, and take refuge at Onionen", (3).

Of the other events of the year 1653 we know only that the Mohawks, who were at war with the French at that time wished

1. Note 35, Jes. Rel. 1651, Burrows edition.
2. Father Ragueneau, Jes. Rel. 1650-51, Vol. 36, P. 177, Burrows ed.
3. Journal of the P. P. Jesuits, 1652, Vol. 37, P. 97, Burrows ed.

the Senecas to help them. The Senecas agreed, on condition that the Mohawks would first help them to conquer the Neutrals. Accordingly the Mohawks invaded the Andaste country in force (1) and the Senecas concentrated their forces against the Neuters. These, seemingly, could not withstand their terrible foes, who once more carried the war to the country of the Neuters, and devastated it. Father Ragueneau thus reports the downfall of the Nation: "The Agneehronon Hiroquois (Mohawks) accepted this condition (that the Mohawks were to aid the Sen-



From map by M. le Chr de Beaurain, 1777.
Marshall Library. Buffalo Historical Society.

ecas) and sent their troops to join those of the Sontonaheronns who with this assistance have destroyed the Neutral Nation which was on their borders", (2).

Abandoning their homes before the advance of the Senecas, the remnants of the Neuter people fled northward. In July 1653, some Huron refugees brought to Quebec news of the survivors (3). They reported that "all the Algonkin nations are assemb-

1. Jes. Rel. Vol. 37, P. 97, Burrows ed.
2. Jes. Rel. 1652-53, Vol. 38, P. 63, Burrows ed.
3. Journal P. P. Jesuits, July 31, 1653.

ling with what remains of the Tobacco Nation and of the Neutral Nation at A'otonatendie, three days' journey above the Sault Skia'e toward the south. Those of the Tobacco Nation have wintered at Tea,onto'rai, the neutrals to the number of 800 at Sken'chio,e (1) toward Te,o'chanontian; these two nations are to betake themselves next autumn to A'otonatendiia where even now they number a thousand men''. Whether this league was productive of results no one can say. It is certain that after 1653 the Neutral Nation ceased to exist as a nation. That many had been killed in battle there can be no doubt. That many died in the fires of the Iroquois, who, knowing of the Iroquois can doubt? Many were adopted into the Seneca nation; and twenty years afterward, in 1669, Father Fremin (2) found in the Seneca villages, Neuter captives who had become Christians. Some were scattered amongst the other Iroquois. Father LeJeune preached to a congregation of them in a village of the Onondagas, (3). During the war a large number abandoned their homes and fled before the Iroquois. Some of these joined the Huron fugitives on the St. Lawrence, where they became Christians, (4). Others fled northward and joined their kindred the Tionontate refugees at Mackinac.

The Wenrohonons. (5)

During the early years of the 17th century, and for some time during the 16th century, the eastern portion of the Niagara Frontier was the seat of the Wenro Nation or Wenrohonons. Their occupancy of the Frontier during historic times was brief and no record remains of their life there.

The Wenrohonons are first definitely mentioned by the Jesuit missionary, Father Brebeuf. In a letter which he wrote in 1635 from the Huron town of Ihontiria, he expresses his

1. Sault Skia'e is Sault St. Marie.

Skenchio'e tuati Pointe appears on a map of 1777 by le Chevr de Beaurain, on the west shore of L. Huron, in Michigan. This map is in the Marshall Collection at Buffalo Historical Society's library.

2. Jes. Rel. Vol. 57, P. 191, Burrows ed.

3. Jes. Rel., 1656-58, Vol. 44, P. 41, Burrows ed.

4. Registre des Baptêmes de Paroisse de Ville Marie 1659-51. Quoted by the Very Rev. Wm. R. Harris in "History of the Early Missions in Western Canada".

5. Ahouenrochrhonons, Ahouenrochronons, Awenrherhonons, Oenronronnons, Ouenro nation, Weanohronons, Wenrohonons, Wenroronons.

delight at learning that the Huron language was common to "some twelve other nations, all settled and numerous", one of these twelve being the Wenrohronons, (1).

Four years after this their occupancy of the Niagara Frontier terminated. In 1639, Father Lalement, writing from Ossossane, in the Huron country, said: (2) "The Wenrohronons formed in the past one of the associate Nations of the Neutral Nation and were located on its boundaries, toward the Hiroquois, the common enemies of all these peoples. As long as this Nation of Wenrohronons was on good terms with the people of the Neutral Nation, it was sufficiently strong to withstand its enemies, to continue its existence, and maintain itself against their raids and invasions; but the people of the Neutral Nation having, through I know not what dissatisfaction, withdrawn and severed their relations with them, these have remained prey to their enemies; and they could not have remained much longer without being entirely exterminated, if they had not resolved to retreat and take refuge in the protection and alliance of some other Nation."

Accordingly they sent to the Hurons ambassadors, who begged in the name of their nation that they be allowed to join the Hurons. The Hurons heard the ambassadors in council and after deliberation invited the Wenrohronons to leave their ancient seat and remove to Huronia.

The long and painful journey around Lake Ontario was accomplished. Immediately upon the return of the ambassadors with the welcome invitation, the people shouldered their belongings and set out upon their journey. They crossed the Niagara River and passed through the Neutral country to the head of Lake Ontario. When they neared the Huron villages they were met by hundreds of Hurons who, moved by compassion, had come to help the unfortunates. Slowly the worn out, emaciated and plague stricken band of refugees was led to the Huron country where a village was assigned to them. They were immediately visited by the missionaries who healed their sick, comforted them in their misfortune, and preached the Word of God, baptizing many, (3).

1. Jes. Rel. 1635, Vol. 8, P. 115, Burrows ed.

2. Jes. Rel., 1639, Vol. 17, P. 25, Burrows ed.

3. Jes. Rel., Vol. 17, P. 25-27, Burrows ed.

Even in the Huron country they were not safe. Ten years later their village was burned by the Iroquois and its people, once more homeless, was scattered. Some fled with the remnant of the Hurons. Some were taken captive by the Iroquois war-parties and carried back to New York. Many years later Father Garnier found amongst the Senecas in the mission of St. Michael, an "old man of the Ouenro nation" whom he baptized, (1).

Before leaving their homes on the Niagara Frontier, these Wenrohronons had been in touch to some extent with Europeans. The Jesuits in their Relation of 1653 complained bitterly that the Wenrohronons who had lately come into the country had formerly traded with the "English, Dutch and other heretical Europeans" (2) and that these had warned the Wenrohronons against the "Black-robos" who were, they said, "wicked people". Evidently traders from Albany before 1639, had entered their country.

The exact location of their country can only be inferred. Father Lalement said that they lived on the boundaries of the Neutral Nation "toward the Iroquois".

The Senecas.

The Seneca Nation when first known to Europeans, occupied a region Eastward of the Genesee River with outposts on that river and west of it. They were of Iroquoian stock and like all the others of that family they were sedentary, warlike, cruel and ambitious. A war, not of their own making finally drove them from their seats on the Genesee River and they settled on the Niagara Frontier.

The meaning of the name "Seneca" is unknown. The Dutch who first used it probably heard it used by the Algonkins along the Hudson River; and its root seems to be the Algonkin word "sinni", meaning "to eat". It perhaps carries the same grim meaning as does its kindred name "Mohawk", the "eaters of men. This meaning, however, is doubtful.

The Delawares are alleged to have applied to them the name "Sinako", meaning "Mountain snake", but their Delaware

1. Jes. Rel., 1673, Vol. 57, P. 197, Burrows ed.

2. Jes. Rel. 1653, Vol. 39, P. 141, Burrows ed.

name is "Maechachtinni", meaning "Mountaineers, (1). This meaning is kept in the French name for the Senecas "Tsonnon-touans" or "Sonnontouans", which is said to mean "the people of the great hill". This is said to be derived from the Seneca words "onondah", meaning hill, and "go waah", meaning great, (2). Champlain called them the "Eutonhonorons" and "Chou-ontouaroïon" (3) though in these names he included also all the Iroquois except the Mohawks. To the Chippewas the Seneca were "Nottoways" or enemies, and the Catawbias called them "Nottawagees" with the same meaning.

The name applied to the nation in Council was "Ho-neen-ho-hone-tah". This word varied in the different dialects of the Six Nations but its meaning in all cases was, "Possessing a Door", (4).

No date can be set for the entry of the Senecas into New York State. There seems to be no doubt that they were late comers; and it is reasonably certain that they supplanted, or drove out, an Algonkin people. They were the last to join the Iroquois League and, until the Tuscaroras entered, they were called "The Youngest Son".

Also unknown is their origin. It has been suggested that they were a branch of the Eries. Probably they were offshoots of the Huron Nation, whose seat was north of Lake Ontario. The Hurons are thought to have thrown off offshoots, part of whom, the eastern Iroquois, Mohawks, Onondagas and Oneidas, followed Lake Ontario eastward, settled for a time on St. Lawrence River, where Jacques Cartier reported seeing them in 1534, and thence, pushed southward by Algonkins, entered New York. The Onondagas followed Lake Ontario and settled on its southern shores. The Mohawks followed Champlain southward to the Hudson Valley. The Senecas, in company perhaps with the Cayugas, after leaving the Hurons, turned the western end of Lake Ontario and followed the shore eastward. They may have been pushed forward by still another offshoot, the Neuters; more probably these had preceded the Senecas and had already settled in the Niagara Peninsula through which they granted passage to

1. Wm. T. Beauchamp in "History of the N. Y. Iroquois", P. 163, referring to Horatio Hale and E. G. Squier.

2. O. H. Marshall, Historical Writings, P. 233.

3. Voyages of Samuel de Champlain, P. 304 and P. 285, Scribner ed.

4. Wm. T. Beauchamp, in "History of Iroquois", P. 163.

the migrating Senecas. This migration would be stopped by the Onondagas who had already made their settlements in Central New York. It is quite possible, however, that these conditions were reversed, and that the Iroquoian people whom Cartier met on the St. Lawrence were Hurons, who were then at war with the New York Iroquois who had already occupied their present seat. The most probable conjecture, however, is that the Senecas, at least, came from the west, and were a branch of the Hurons, (1).

The Country of the Senecas, Nun-da-wa-o-no-ga as they themselves called it, or Sonnontouan as the French called it, comprised the Valley of the Genesee River and the region eastward nearly as far as Cayuga Lake. Before the Neutral War in 1650 some of their villages lay west of the River, but these frontier settlements were withdrawn across the Genesee during that war. On Sanson's map of 1656 their country is located well east of the Genesee. After the war with the Neutrals the Senecas seem to have re-occupied the region west of the Genesee River; villages sprang up along the Niagara River and one, Otinawatawa, as far west as the head of Lake Ontario. These were probably only temporary bases for hunting parties. In the opening years of the 18th century parties of Senecas crossed the divide between the Genesee and the Allegany Rivers and established villages along the headwaters of the Allegany.

Like the other members of the Iroquoian family the Senecas lived in villages composed of "long houses", the largest being "50 or 60 feet long, with 13 or 14 fires in one house". In 1656 their country contained "two large villages and several small ones, besides the Huron village called "St. Michel", (2).

In 1677 and 1678 Wentworth Greenhalgh was sent by Governor Andros to visit the Senecas. He reported as follows: "The Senecques have 4 towns, viz. Canagora, Tiohatton, Canoenda and Keinthe; Canagora and Tiohatton lye within 30 miles of ye lake ffrontenacque, and ye other two ly about four or five miles apiece to ye southward of these, they have abundance of corn; none of their towns are stockadoed", (3).

1. Bureau Ethnology. Hand-book American Indians, P. 587.
2. Father Le Jeune in Jes. Rel., 1656, Vol. 44, Burrows edition.
3. Journal of a Tour to the Indians of Western New York. Quoted in Doc. Rel. to Col. Hist. of N. Y., Vol. III, P. 251.

In population they exceeded any other of the Five Nations, but did not equal in numbers the Hurons or the Neutrals. In 1660 after the Huron and Neutral wars they were reported to have not more than 1000 fighting men. In 1664 (1) they had "fully 1200 men". In 1677 Greenhalgh reported that they had 1000 warriors, yet in 1730 in a report made to the Governor of New France they were said to have but 350 men (2). In the census of tribes made for Sir William Johnson in 1763 the Senecas were reported to have 1050 warriors.

The Senecas were divided into clans as were the others of the Five Nations. Besides the Bear, Wolf and Turtle clans which were common to all the Iroquois, they had five others, the Beaver, Deer, Snipe, Heron and Hawk clans, (3). Of the fifty chiefs entitled to sit in the Great Council the Senecas were entitled to eight.

In the turmoil of war, politics and diplomacy in which the Iroquois were constantly involved, the Senecas sometimes sided against the French and their allies and sometimes were neutral. Their friendship with the English continued with various lapses until after the Revolution. In the siege of Fort Niagara Sir Wm. Johnson was helped by the Senecas; yet four years later they surprised and destroyed a party of English soldiers on the portage, at Devil's Hole, north of Niagara Falls. They fought with the British during the Revolution.

During all their history the Senecas have been an agricultural people. From the earliest times they were largely dependent upon their crops of corn, beans and squashes for subsistence. They gathered the wild fruits and nuts of the forest; but they planted European fruit trees about their villages at an early date. In the numerous journals of General Sullivan's expedition, mention is made of the orchards of peaches and other fruit which were destroyed by that force. Game abounded in the forests of the wilder portions of their country. Fish they captured with nets, hooks and spears.

Of the life of the Senecas before the advent of traders from Albany, nothing is known. They probably differed in no respect from other Stone Age people of the Iroquoian stock. When they

1. Jesuit Relations, 1664.

2. Doc. Rel. to the Col. Hist. of N. Y., Vol. IX, P. 1054. A French census.

3. L. H. Morgan, League of the Iroquois, P. 75, Vol. 1, edition 1901.

first became known to the Europeans they began to substitute for their primitive and ineffective belongings the more effective, convenient and beautiful tools, ornaments and weapons introduced by the Dutch traders. Brass kettles gradually supplanted those made of clay, though because of the cheapness of the home-made clay kettles, these seem to have persisted for a long time. Iron axes at once supplanted those of stone, and stone arrow-points were gradually superseded by points of iron which were imported along with guns, powder and bullets. They obtained sheet brass from which they cut their own arrow points and ornaments. Immense quantities of glass and shell beads rapidly came into use. Wampum was eagerly bought. In the half century following the coming of Henry Hudson in 1609, the Senecas changed from a Stone Age people, able to provide for their simple needs from the natural resources about them, to an iron age people, dependent for their every need upon the store at Albany.

In the early occupancy of the Niagara Frontier the Senecas seem to have had no share. They had some scattering villages west of the Genesee River, but these never approached nearer to the Niagara than perhaps fifty miles.

In 1654, the year after the Senecas had conquered the Neutrals, they became embroiled with the Eries. This nation was of Iroquoian stock, numerous and sedentary. They lived on the shores of Lake Erie, south of the Wenrohronons and west of the Senecas. Once more the Senecas met their match. Though unacquainted with firearms, the Eries carried on the war into Sonnontouan, burned Seneca villages and defeated a Seneca war party. Again the Senecas called on their colleagues for aid; and once more the organization of the League saved them. The Eries were defeated and as a nation they ceased to exist.

The Senecas did not occupy the land on both sides of Lake Erie and the Niagara was thus desolated and depopulated for a long time. A few villages sprang up, one at Youngstown (1) as early as 1650, and another, Otinawatawa, at the head of Lake Ontario. It was in this village that LaSalle met Joliet in 1669. After Joncaire had succeeded in establishing a post at Lewiston, a Seneca village grew up there. In 1718 (2) there were ten

1. L. H. Morgan, *League of the Iroquois*, P. 97, Vol. 2. Ed. of 1901.

2. Frank H. Severance, "The Story of Joncaire", P. 29, Doc. Rel. to the Col. Hist. of N. Y. Vol. 9, P. 885. Peter A. Porter, *Historical Sketch of Niagara*, P. 15.

they had aided the British, and their chiefs and warriors were prominent in the border raids of that period. In 1779, General Sullivan and General Clinton were instructed to direct a punitive expedition against them. During the summer of that year the Colonial forces under these two leaders devastated the whole Seneca country. Villages and scattered hamlets were burned, orchards were cut down, and the growing crops and stored corn were destroyed. That winter the Senecas faced a famine, and for aid they fled to Fort Niagara, then the headquarters of the British forces on the Frontier. Over five thousand camped on the plains about the fort and along the river as far as Lewiston. After a winter of terrible hardships during which hundreds died, a great number of the refugees, rather than return to their desolated homes, selected land along Buffalo Creek and its branches; and there they established new homes.

Most of these exiles were Senecas, but accompanying them were some Onondagas and Cayugas. The main body of Senecas settled between Buffalo Creek and Cazenovia Creek, along what is now Seneca Street and Abbott Road in Buffalo. They grouped themselves for the most part on what is now Indian Church Road. Another party established itself at what is now Gardenville, where a group of cabins grew up, later called "Jack Berry's Town." A small party settled half a mile east of Blossom and another on the "Big Flats" at Elma. A considerable party settled along Buffalo Creek on lots 4, 11, 12, 14 and 15, in Elma township, near East Elma, and just east of this, a mile and a half southwest of Marilla a small settlement was formed, (1).

The Onondagas went up Cazenovia Creek and established themselves on both sides of the Creek at the ford just west of Ebenezer. The Cayugas built a few cabins just north of the Seneca village on what is now William Street, Cheektowaga.

It seems more than a mere coincidence that the Seneca settlements grew up on, or in very close proximity to, ancient village sites. The main body established itself about the ancient site on Buffum Street, Buffalo; while the smaller party at East Elma re-occupied the land cultivated by the people of the three ancient villages at that point. Their cabins stood too, on the old sites on Barnard Street, Buffalo, and on the Eaton Farm and the Hart

1. For villages at Elma see Warren Jackman's "History of the Town of Elma."

Farm in West Seneca. It is quite within the bounds of possibility that these sites, once the dwelling places of the Wenroes, had never been entirely forgotten or even deserted; and while there was never any permanent occupation of the sites, they may still have been for a century and a half the homes of wandering Seneca parties.

Long and close contact with Europeans had given these exiles many of the comforts and conveniences and also the vices of the white men. They no longer lived in long communal houses. Their cabins were made of logs and in some, the logs were squared. Each cabin was the home of but one family. The long house type persisted, however, in their council houses. They still lived under the old laws of the Iroquois League and were governed by their chiefs. In 1792, 1793 and 1794 Councils of the entire league were held in the Buffalo Creek council house of the Onondagas for the settlement of land disputes. For dress the Senecas of this period wore a modified frontier costume. Leggings and moccasins were still in common use, and a fine blanket took the place of the white man's coat. The costumes of the men and women differed little. Their silversmiths wrought silver into artistic brooches, and their women adorned their garments with intricate and artistic designs in beadwork. Their staple food was still corn and beans, varied by such game as their hunters could find. Some few were Christians but the most still clung to their pagan beliefs. The Buffalo Creek settlement in time had a church and a missionary, and it took from the church its missionary name, "Te-kise-da-ne-yout", "the place of the bell", (1).

The Buffalo Creek group of Senecas persisted for sixty years, until the growing city of Buffalo, on whose borders the villages were, made the land they occupied so valuable that they were forced finally to remove from them. The history of the cession and conveyance of these lands is involved and complicated. Even yet disputes arise between white man and Indian and within five years the Supreme Court of the United States has had before it a case based on such disputes.

Before the Revolution the Six Nations of New York—the League of the Iroquois—claimed a vast and indefinite tract of land lying west of their actual frontiers on the Genesee River. This claim was based upon their conquest of the tract and was never disputed by the English. After the Revolution the colonists con-

1. L. H. Morgan, "League of Iroquois".

sidered the Six Nations as a conquered nation and dealt with them accordingly. In 1784 by treaty the United States extinguished the Iroquois claim to the western land, by obtaining from them a cession of all lands west and south of a line drawn from a point on Lake Ontario, four miles east of the mouth of the Niagara River, to the mouth of Buffalo Creek, thence southward to the northern boundary line of Pennsylvania, thence, following this boundary line west and south to the Ohio River.

Two years later the conflicting claims of Massachusetts and New York in western New York were compromised, and in 1788 Massachusetts sold the preemption rights of all the land which under the compromise had fallen to it, to two men, Messrs. Phelps and Gorham. Owing to the appreciation of United States money these were unable to make payment in full for the tract, so they retained a portion of it and returned the remainder to Massachusetts. This remaining portion was then bought by Samuel Ogden, as agent for Robert Morris.

In 1794, by a treaty signed at Canandaigua the United States secured to the Senecas all lands west of the Phelps and Gorham tract.

In 1792 and 1793 Robert Morris had conveyed to a party of capitalists whose headquarters were at Amsterdam, Holland, a tract of 3,600,000 acres in western New York. This was known later as the Holland Purchase. To perfect their title to this tract it was necessary to extinguish the title of the Senecas. This was accomplished by the Big Tree treaty in 1797, when they, for a consideration, relinquished to Robert Morris all claim to the land thus conveyed to the Holland Company, reserving, however, ten separate tracts for their own use. Of these ten, two, viz. the Cattaraugus and the Tonawanda Reservations, besides that already occupied on Buffalo Creek, lay on or near the Niagara Frontier. The Buffalo Creek Reservation was about $7\frac{1}{2}$ miles from north to south and eighteen miles from east to west. In it were included the present townships of West Seneca, Elma, Marilla, the southern part of Cheektowaga, Lancaster and Alden, and the northern portion of East Hamburg, Hamburg, Aurora and Wales. The Cattaraugus Reservation at that time lay along the shores of Lake Erie from near Dunkirk about to Angola.

In 1802 the Holland Company obtained most of this from the Senecas, giving them in return for the lake frontage the present Cattaraugus Reservation. The Company reserved the preemp-

tion right, however, and in 1810 it conveyed to David Ogden not only this Reservation but also the Buffalo Creek, Tonawanda and Tuscarora Reservations, "subject only to the right of the native Indians and not otherwise". In 1838 an agreement was made between the United States, represented by R. H. Gillett, and the Senecas, whereby they and others of the Six Nations were to remove to lands west of the Missouri River, to be deeded to them by the United States, and they were to convey to Messrs. Ogden and Fellows for a consideration of \$20,200 all lands owned by them in New York State. The purchasers promptly began to open these lands to settlers; but the Indians charged irregularities in obtaining the necessary signatures of their sachems and women, and refused to abide by the terms of the deed. So actively did they urge their claims of fraud that a compromise was finally made whereby the Ogden Company released and returned the Allegany and Cattaraugus Reservations; while the Senecas gave up the Buffalo Creek Reservation and the Tonawanda Reservation, allowing preemptive rights to remain in the Ogden Land Company. The Senecas on the Tonawanda Reservation protested vigorously against this compromise and refused to remove, whereupon the United States bought from the Ogden Land Company their interest in the Tonawanda Reservation which is now held in fee by the Comptroller of the State of New York for the Indians living thereon, (1).

After the compromise, at different times between 1842 and 1844 the Indians of the Buffalo Creek Reservation removed to their lands on the Cattaraugus Reservation, where they and their descendants still live. For many years thereafter parties of Senecas came frequently to Buffalo Creek, and even as late as twenty years ago the writer remembers to have seen Seneca tents on the flats of Cazenovia Creek.

The Cattaraugus Reservation lies on both sides of Cattaraugus Creek, in Erie, Cattaraugus and Chautauqua Counties. It contains 21,680 acres. The Tonawanda Reservation lies in Erie, Niagara and Genesee Counties and contains 6,550 acres. The Senecas on the Cattaraugus and Allegany Reservations are incorporated under the name of "The Seneca Nation". They are governed under a constitution by a president and a council of

1. The data regarding these land changes were obtained from "The Indian Problem", a report made in 1889 to N. Y. Legislature by a special committee to Investigate the Indian Problem of the State of N. Y.

sixteen members, one half of whom are elected to represent the different clans by the women of the clans. In 1890, there were in New York State, 2,680 Senecas, of whom 1,355 lived on the Cattaraugus Reservation and 518 on the Tonawanda Reservation. The majority of the Senecas are "Pagans", that is they are not Christians. In the Cattaraugus Reservation are two villages, one grouped about the churches at Iroquois, the other at the east end of the Reservation. On both reservations the people are mostly farmers, and some fine farms are found there. Much of the land, however, is still wild and wooded. Many of the people work for their white neighbors, on farms or in the canning factories; and some few of the primitive manufactures are still carried on. Baskets are made of strips of elm or ash, and many are very artistically made. Some have become professional actors in various Indian plays. The Indians who sell flowers on the streets of Buffalo are mostly from the Cattaraugus Reservation.

The Tuscaroras. (1).

On the "Mountain Ridge" in the township of Lewiston, overlooking the beautiful Ontario Plain, lies the parcel of land known as the Tuscarora Reservation. On this, supported by their farms, live the thrifty, intelligent and prosperous Sixth Nation of the Iroquois Confederacy, the Tuscaroras.

Their occupancy of the Niagara Frontier is the result of a long series of misfortunes, troubles and wanderings. Some of these are known through history, some only through traditions of the nation.

The tradition of the origin and early wanderings of the Tuscaroras is preserved in the writings of Elias Johnson, a chief of the nation. According to this tradition (2) the six nations, afterward to be the Iroquois Confederacy, was led by Ta-ren-ya-wa-go, Holder of the Heavens, until five of the nations had settled in what is now Central New York. "The sixth and last family went on their journey toward the sun-setting until they touched the bank of the great lake which was named Kanha-gwa-roh-ka

1. Various names have been given the Tuscaroras. Thos. Jefferson called them "Monacans". Mr. Cusick calls them "Kau-ta-noh" and "Esan-rora". Mr. Johnson calls them "On-gwe.hon-wa". Their land was "Dusga-o-weh-o".

2. Elias Johnson, in "The Legends, Traditions and Laws of the Iroquois". P. 44.

(that is, a cape) now Erie, and then went forward between the midday and the sun-setting and travelled a great distance when they came to a large river, which was named O-nah-we-yo-kaz (that is, a principal stream) now the Mississippi''. They wished to cross but could find no better bridge than a grape vine, which stretched across it. This they attempted, and some succeeded in reaching the other bank, but before all had passed over the vine broke. Those of the family on the western bank continued their westward march and never again joined their relatives.

Unable to cross the great river, the main body turned east and south. They were led by Ta-ren-ya-wa-go across the Alleghany Mountains into the sunny plains bordering the ocean in what is now North Carolina. There at last on the Neuse River the wanderers stayed.

If Mr. Jefferson (1) is right in identifying the Tuscaroras with the Monacans, the first historical reference to them is by Captain John Smith who mentions them as being enemies of the Indian Powhatan of Virginia.

When the first white man came to Carolina they found the Tuscaroras settled in 6 towns (2) on the Neuse, Pamlico, Taw and Roanoke River. They numbered some 1200 warriors or perhaps 6000 persons.

Encroachments by the white settlers led in 1711 to a war with the Tuscaroras. Without warning of any kind, at dawn September 22, 1711, a party of Tuscaroras, aided by other Indians, fell upon the outlying settlements and massacred a hundred settlers. The massacre was accompanied by horrible barbarities. Women were impaled upon wooden stakes, infants were hung upon trees, and captives were tortured, (3).

Upon receipt of the news of this outrage the governor ordered out the militia of three counties and began a punitive war. After several campaigns, the main body of Tuscarora warriors fortified themselves in their principal town, No-ho-ro-co. The militia under James Moore surrounded the town, breached the palisades and carried the fort by assault. Col. Moore's report is concise.

1. Thomas Jefferson - Notes on Virginia.

2. E. Johnson, "The Legends, Traditions and Laws of the Iroquois", P. 61. Horatio Hale, Book of Rites, P. 15, says they had 15 towns.

3. Col. Spottswood to Board of Trade, Oct. 15, 1711, and Major Gale, in a letter dated Charleston, Nov. 2, 1711, in Colonial Records of North Carolina, Vol. 1. Also in same, P. 905, Journal of De Graffenried.

27 March 1713, (1).

Sr.

Ye 20th of this instant I attach No-ho-ro-ca fort on C * * * Creek & ye 23d In ye morning took itt, with ye loss of 22 Whit men and 24 more wond'd-35 Indians killed & 58 won'd — Most of ye Damage wee Reced after wee Gott ye fort to ye Ground, which we did in ye first 3 hours— I have little else to advise yr Honrs but that ye Qu't of ye enemies Destroyed is as follows— Prisoners 392, Scolps 192, out of ye sd: fort—& att least 200 killed and Burnt In ye fort & 166 kill'd & taken out of ye fort on ye Scout, which is all; but My Servis to Capt: Jones, from your Honre obdt Servt

JA: MOORE.

This war and its results split the Tuscaroras into two parties. A small portion, led by "King Tom Blunt" made peace with the colonists, (2). A larger party was dissatisfied with this action and applied through ambassadors for admission to the Iroquois Confederacy. The Iroquois in council heard the ambassadors and after the usual deliberation the Senecas adopted the Tuscarora Nation and thus formally admitted them into the League. The Oneidas granted them a parcel of land lying between the Unadilla and Chenango Rivers, and the council invited the new members to live there. Many of the Tuscaroras accepted the invitation and removed to their new home, arriving there in 1714 or 1715. Not until 1722, however, did they enjoy in full the privileges of membership in the League. In that year their sachems assembled with others of the original Five Nations at a council at Albany. In 1766 certain chiefs of the Tuscaroras so prevailed upon the remnant in Carolina that 160 joined their kindred in New York; but a few remained, and it was not until 1802 that their descendants joined their kin at the village on the Niagara Frontier.

For two generations the Tuscaroras lived in comparative peace on their land on the Unadilla River. Occasional parties of their warriors took part in the constant warfare then going on in the South. In 1736 a French enumerator reported that they had 250 men in a village near the Onondagas.

1. In Colonial Records of North Carolina, from Calendar of Va. State Papers. Vol. I, P. 165.

2. Colonial Records of North Carolina, Vol. I. P. 816, 979.

During the Revolution about half of the Tuscaroras sided with the British against the American Colonists. At that time a Colonel Dalton estimated that 200 Tuscarora warriors served in the war-parties sent out by the British. In 1779 General Sullivan's army devastated their country along the Unadilla River and burned two of their towns, Ingaren and Shawhiangto. The Tuscaroras, once more homeless, fled northward and scattered amongst the other Iroquois. Many continued their flight to Fort Niagara, where during the winter of 1779-80 they formed a small settlement on Four Mile Creek.

The settlement on the Mountain Ridge began the next year. Two families followed the Niagara River up as far as Lewiston and ascended the Ridge. So well were they satisfied with the country on the summit that they wintered there. The next Spring other families followed them and settled near the "Old Saw Mill". The refugees from the old Unadilla settlements joined these and a village grew up, known as "Go-o-no-geh".

When in 1797 the Senecas conveyed to Robert Morris their lands in Western New York, they reserved for themselves ten parcels surrounding their settlements. The settlement at Ga-o-no-geh was overlooked, no reservation was made for the Tuscaroras and once more they found themselves homeless. The Tuscarora chiefs promptly made a formal complaint in council that the Senecas who in the beginning had adopted them, had now abandoned them. The Senecas granted them a square mile on the Mountain Ridge and Robert Morris, who wished to avoid as far as possible any trouble over Indian lands, granted them two square miles adjoining the Seneca tract. Written indentures for these two parcels of land were executed by the chiefs of the Tuscaroras for the nation and these were filed in Lockport in 1810.

One more acquisition completed the present "Tuscarora Reservation". After the Tuscarora war in North Carolina, the colonists made a treaty with that portion of the nation which adhered to "King Tom Blunt" and granted to the Tuscaroras a parcel of land on the Roanoke River. Those of the nation who had gone to New York still claimed a portion of this land and in 1800 they sent two chiefs to see whether money could be raised upon this share. They effected a lease of the entire grant and persuaded the Tuscaroras there resident to join their New York kindred. The money thus raised was applied through the War

department to the purchase from the Holland Land Company of 4,329 acres adjoining their former grant. These three parcels of land make up the present Tuscarora Reservation. Hither in 1802 came the portion of the nation whose ancestors nearly a hundred years previously had made peace with the Virginia government.

The Reservation at the present time is the home of about 400 Tuscaroras and a very few Onondagas. On it are two schools and several churches. The people are farmers whose holdings are characterized by an appearance of thrift and prosperity. English is spoken by most, and a number have received college or secondary school training.

The Missisaugas, (1).

The Missisaugas were Algonkins and belonged to the Eagle clan of the Chippewa Nation. According to A. F. Chamberlain (2) their name is an English version of their Chippewa name, "Minnezageeg", meaning "the people who inhabit the country where there are many river mouths". According to Hewitt, it is derived from two Chippewa words, "Misi", meaning "large" and "Sig" or "Sauk" meaning "outlet". (3).

When they first became known to the Europeans they lived on the shores of Lake Huron, east of Sault Ste. Marie. In Father Le Jeune's list of tribes known to him in 1640, they are called "Oumisagai" and are described as living "after the Amikoui upon the same shores of the great lake". In 1670 they still lived on the shores of Lake Huron, for in that year the missionaries joined the mission of the "Mississakiks" to that at Sault Ste. Marie, (4).

Their manner of living at that time as described by the Jesuit missionaries, seems precisely that of the other Algonkins who existed miserably in the wilderness north of the Great Lakes. They had no permanent villages, but wandered at will in pursuit of game or in quest of the wild fruits of the forest.

1. This spelling is the one used by the Bureau of Ethnology in "Hand-book of American Indians". Several other forms are in use.

2. A. F. Chamberlain, in *Journal of American Folk-Lore*, Vol. 1, P. 150, quotes Salt.

3. Mr. Hewitt, quoted in *Hand-book of American Indians*, P. 909.

4. *Jesuit Relations*, Vol. 57, P. 215, Burrows edition.

They knew nothing of agriculture. They were arrogant, and of the various tribes with whom the missionaries had to do, they were the "proudest in the neighborhood". Polygamy was common amongst them, the number of wives a man might have depending only upon his ability to provide for them. Like all their neighbors, they were licentious; but unlike them they were amenable to religious teaching, and many were converted and baptized.

The exact, or even the approximate date of their first appearance in the Niagara Peninsula is not known. It was probably later than 1670, for in that year they had not removed from their hunting grounds along the North Channel of Lake Huron. They were not mentioned by La Salle or Joliet, or by Fathers Dollier or Casson who passed across the peninsula in 1669. At that time, on the contrary, these visitors found at the head of Lake Ontario, not Missisaugas, but a small Seneca village called Otinawatawa, evidently a base for hunting parties of Iroquois. These had but recently dispossessed the Neutral Nation, the previous occupants of that region, and were busily hunting beaver and other fur-bearing animals then numerous in the depopulated country. Nine years later, however, in 1678, La Salle met a party of their hunters on the lower Niagara and was ferried across by them. In 1721 they certainly occupied the Niagara Peninsula in considerable numbers, for Durrant, (1) writing in regard to the French post at Niagara, speaks of a magazine west of Niagara for the trade with the "Mississague called Roundheads".

Their reasons for leaving Lake Huron are unknown. Probably the mere fact that the Peninsula offered a fine opportunity for hunting and fishing was the primary reason. Possibly they wished to be in close touch with the French traders. They must, of course, have had some agreement with the Iroquois before they occupied territory which was Iroquois by right of conquest. In 1700, at a council of Iroquois and English, Sadeganaktie, an Iroquois sachem recommended that several western tribes, amongst them the Missisaugas, be invited to come and live among the Iroquois, and it is quite possible that business concerning their removal brought the Missisaugas to a council with

1. Doc. Rel. to the Col. Hist. of N. Y., Vol. V, P. 588.

the Iroquois in 1708 (1). They are alleged to have defeated the Iroquois in 1705 or thereabouts at Fort Frontenac.

The Missisaugas have a tradition regarding their relations with the Iroquois, (2). According to this the Ojibways, from whom they are descended, "conquered" the Iroquois "in 1759", after a war which had lasted a hundred years. The Mohawks who were at that time settled at Cataraqui, escaped and fled to New York, but later received permission from their Ojibway conquerors to return to Canada, and accepted a grant of land between the Shannon and the Napanee Rivers. Here they afterwards settled.

According to another version of the same tradition, (3) the Ojibways defeated the Nottoways (Iroquois) in several skirmishes and in a final battle at Burlington Bay, utterly defeated them. This victory resulted in the expulsion of the Iroquois from the Niagara Peninsula and its occupation by the Missisaugas.

The Iroquois, also, had traditions having to do with the Missisaugas. According to Mr. Cusick's version (4) of these the Twakanhahs (Missisaugas) possessed the bank of the Niagara River a thousand years before Columbus discovered America. Two hundred years later they ceded the country lying between the Kea-nau-hau-sent (Oak Orchard Creek) and the Onyakarra (Niagara River) to the Iroquois. Four hundred years later the "Twakanah began to wage a war against the five nations; the Senecas on the frontier were most engaged in the warfare."

In whatever manner they may have acquired the country, they appear frequently in its history until the middle of the last century. Always migratory, they appear and disappear most unexpectedly. In a French census made in 1736 the enumerator says: (5) "The Missisagues are dispersed along this lake (Ontario) some at Kente, others at the river Toronto, and finally at the head of this lake, to the number of 150 in all, and at Machedash. The principal tribe is that of the Crane". In August, 1745, (6) "65 Mississaguez from the head of Lake On-

1. Doc. Rel. to the Col. Hist. of N. Y., Vol. IX, P. 815.

2. A. F. Chamberlain, *Journal American Folk-Lore*, Vol. I, P. 150.

3. "Peter Jones and the Ojibway Indians", P. 113, quoted in Coynes *Historical Sketches of Elgin County*, P. 28.

4. Cusick, "Sketches of the Ancient History of the Six Nations", P. 23-29.

5. Doc. Rel. to the Col. Hist. of N. Y., Vol. IX, P. 1054.

6. Doc. Rel. to the Col. Hist. of N. Y., Vol. X, P. 34.

tario" served in the French army against the British in New York; and later in the year seventeen of this party pushed as far as "6 leagues below Orange, struck a blow and brought back 4 scalps", (1).

During the next ten years they seem to have drifted farther north; and at the same time they transferred their allegiance to the British. At some time between 1745 and 1750 some of the Missisaugas were compelled by the French to cross the Niagara River and settle near the Senecas. In 1746 they were temporarily admitted into the Iroquois League as a seventh nation, (2). In 1755, at the beginning of the last French war, a Cayuga sachem brought before Sir William Johnson, "Nockkie, a great Sachem of a Castle called the Missisagoes" who lived on the north shore of Lake Ontario, and who belonged to the "Chippewye Confederacy", (3). At that time they were allies of the Six Nation. Five years later Sir William expected help from them against the French, (4).

In 1763, after the French war, they seem to have shared the dissatisfaction felt by all the Indians east of the Mississippi River against the methods of the British. They still roved about through the forests of the Niagara Frontier, and at this time one of their bands killed and scalped an English soldier near Niagara, (5). In Sir William's census of Indians, made in 1763, they are called Missisagais or Chippeweighs and are noted therein as having 320 men, and as living near Detroit, (6). Here under Pontiac they took an active part against the British garrison.

Previous to the American Revolution they seem to have lived at the western end of the Niagara Peninsula. On a map made by Guillaume de Lisle in 1718, the name occurs on the western bank of the Detroit River. On a map made by Bellin in 1744 and on one by M. le Chev de Beaurain in 1777 (shown on page 276) they are marked as occupying the east bank of the St. Clair River. Not until 1776, on a map in the "American Mili-

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1. Doc. Rel. to the Col. Hist. of N. Y., Vol. X, P. 35.
 2. Hand-book of American Indians, Vol. I, P. 909.
 3. Doc. Rel. to the Col. Hist. of N. Y., Vol. VI, P. 975.
 4. Doc. Rel. to the Col. Hist. of N. Y., Vol. VII, P. 626.
 5. Doc. Rel. to the Col. Hist. of N. Y., Vol. VII, P. 626.
 6. Doc. Rel. to the Col. Hist. of N. Y., Vol. VII, P. 583.

tary Pocket Atlas" does their name appear on the Niagara Frontier, (1).

During the American Revolution they sided with the British. A part of 70 Missisaugas served with Col. St. Leger in the campaign against Albany in 1777. There can be no doubt that of the many war-parties sent out from Fort Niagara during that war, some were made up partly at least of the Missisaugas from the Niagara Frontier.

Their wanderings over the Niagara Peninsula evidently gave the Missisaugas a title to the lands therein, undisputed even by the Iroquois, whose it would appear to have been by right of conquest. In 1748, they ceded the land from the head of Lake Ontario "to the river La Tranche, then down the river until a south course will strike the mouth of Catfish Creek on Lake Erie". Later they and other Indians ceded the land not already ceded west of that grant.

The lands thns ceded they continued to occupy for fifty years. They never lost their roving propensities and their wandering bands are often mentioned by the writers of the period between 1784 and 1820. One of the party which, in 1784, accompanied Governor Simcoe from Navy Hall to Detroit, kept a diary. In it he speaks several times of meeting Chippewas and Chippewa hunting parties, and of seeing their encampments. At one place they "passed a wigwam of Chippewas making maple sugar", (2). The name Chippewa seems to have been applied to them ever since the days of Sir William Johnson. In 1788 Mr. Gould, who later purchased land in Cambria, met parties of Missisaugas on the west bank of the Niagara River. He says of them: (3) "The Massaguea Indians were numerous then in Canada. They had no fixed habitation; migrated from camping ground to camping ground in large parties; their principal camping ground Niagara and Queenston. There were their fishing grounds. Sometimes there would be five or six hundred encamped at Niagara. They were small of stature, gay, lively, filthy, and much addicted to drunkenness."

Their occupation of the Niagara Frontier ended in the opening years of the nineteenth century. At different times between

1. These maps are in the library of the Buffalo Historical Society.
2. Coyne, Historical Sketches of the County of Elgin, P. 36.
3. Turner, Pioneer History of the Holland Purchase, P. 313.

1829 and 1842 most had removed to reservations granted to them by the Canadian Government. As late as 1850, however, the last deer on Grand Island is said to have been killed by a Mississauga hunter.

At the present time they number about 800 persons. They live on reservations at Alnwick, New Credit, Scugog Lake, Rice Lake and Chemong Lake. Those at New Credit are skillful farmers. Many others are skilled in the manufacture of articles of birch-bark and sweet-grass, which they ornament artistically with primitive designs in beads and porcupine quills.

The Eries.

Our knowledge of the occupation of the Niagara Frontier by the Eries is based upon history and tradition. Excepting possible traders who left no record of their visits, no European seems to have visited their country. What little we know of them came through the Jesuit missionaries, who received their information from their Neutral and Seneca charges.

The Erie nation is first mentioned by Father Ragueneau. In his relation of 1647 he says: (1) "This lake called Erie was formerly inhabited by certain tribes whom we call the Nation of the Cat; they have been compelled to retire far inland to escape their enemies who are farther to the west. These people of the Cat Nation have a number of stationary villages".

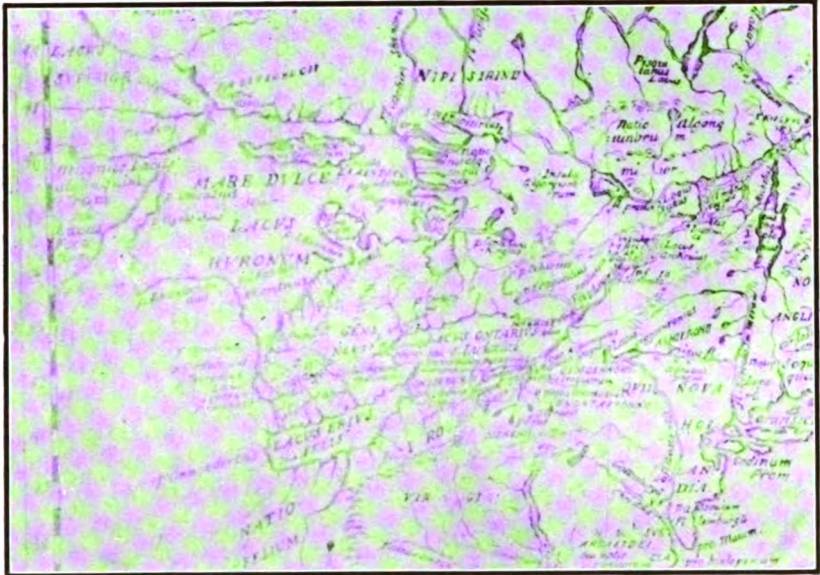
By the French, this Erie Nation was called also "Eri", (2) and their country Erie, Rigué and Riqué. With the ending "ronon" meaning "nation" we find it spelled Rhierrhonon, Eriechronon and Errieronon. Cusick calls the nation "Kauneastokaroneah or Erians". The Hurons called them "Yenresh". The Iroquois called them "Otkon", (3).

The Eries belonged to the Huron-Iroquois family and spoke a Huron dialect. They lived like their kindred, in stationary villages. They were harassed by enemies on their western frontier and in the first half of the 17th century they had already abandoned their homes on the shores of Lake Erie and had moved inland. They were brave and warlike, and though they

1. Jes. Rel. 1647, Vol. 33, P. 63. Burrows edition.

2. Hand-book of American Indians, P. 430.

3. O. H. Marshall, Manuscript notes, at Buffalo Hist. Soc. Library.



From map by Franciscus Creuxius, S. J. Paris 1660.
Marshall Library, Buffalo Historical Society.



From map in Hennepin's 'Louisianne', Nuremberg, 1687.
Marshall Library, Buffalo Historical Society.

had no fire arms they for some time successfully resisted the Senecas. They were at last vanquished by the Iroquois, and their people killed, scattered or carried captive to the Iroquois towns.

Their manner of living can only be inferred from the remains that they have left. The refuse heaps and graves of a village site once inhabited by the Eries, situated on the shore of Lake Erie throw much light upon their customs.

This village was located upon a bluff on the edge of Lake Erie, in the present town of Ripley, N. Y. It was excavated by Mr. Arthur C. Parker, State Archaeologist, (1). It was palisaded, and had been inhabited for a long time. Its inhabitants were just emerging from the Stone Age, for of the many articles found there, but very few showed the influence of the European trader. Their tools and weapons were made of stone, bone and antler. Their kettles were still of clay of their own manufacture.

In character their artifacts resembled those of the Neutrals and the Senecas. They buried their dead in individual graves, and with the bodies they placed kettles of food, pipes, and the weapons and tools which had belonged to them in life. In all things they resembled the others of the Iroquoian family to the east and north of them.

The war with the Senecas that resulted in the destruction of the Erie Nation began in 1654. Owing to the fact that Jesuit missionaries were at that time established in the villages of the Senecas and others of the Five Nations, a detailed record of that war remains.

The first news of the war reached the Jesuits at Quebec in 1654, (2) when a "fleet of Tobacco Indians" informed them that the Ehriehronnons were arming against the Iroquois. "These we call the Cat Nation because of the prodigious number of wild cats in their country". They further informed them that the Eries had already captured a village of the "Sonnontoehronnon Iroquois" and had set it on fire, and that a party of Eries had pursued a war-party of Senecas which was returning victorious from the direction of "the great lake of the Hurons", had cut off eighty men and had come almost to the gates of the Seneca villages. A celebrated Onondaga chief, Annenraes, whose supposed

1. Arthur C. Parker, Excavations in an Erie Indian Village and Burial Site, at Ripley, Chautauqua Co., N. Y.

2. Jes. Rel. 1654, Vol. 41, P. 77. Burrows ed.

death in 1647 had indirectly brought about the Neutral War, was captured by the Eries and carried to their country.

The Eries were reported by the Jesuits as being very populous at that time, having been reinforced by Huron refugees. They had no fire-arms but fought bravely with poisoned arrows. They were war-like by nature and proved themselves in the fighting that followed, no mean antagonists. The Senecas appreciated their strength and sent against them a force of no fewer than eighteen hundred men. The other Iroquois evidently became uneasy, for in September of 1655 they asked the French for arms to fight against the Eries.

After the first hostilities which resulted in the defeat of the Seneca war-party and the capture of Annenraes, the Eries thought it possible to make terms. Accordingly thirty ambassadors were sent to the Senecas with instructions to arrange a peace. While these ambassadors were in the Seneca villages, a fight took place between two parties of Eries and Senecas who were hunting at a distance from the country of either. The Senecas were defeated and some of their party were killed. The news of the fight reached the Seneca villages just at the time that the Erie ambassadors were there. The infuriated Senecas at once killed all the ambassadors except five, who escaped and fled to their own country.

The Eries still believed that an amicable settlement could be reached. Their prisoner, Annenraes, was yet in their hands and they thought that by sparing his life, the Senecas could still be appeased. Accordingly it was suggested that, instead of burning him after their custom, a sister of one of the murdered ambassadors should adopt him and thus save his life. She was absent from the village at the time this suggestion was made, but every one took it for granted that to save her nation she would gladly consent. Annenraes was accordingly prepared for the expected adoption. Fine robes were put upon him, and every attention was lavished upon him. During these preparations the bereaved sister returned and to the dismay of the councillors she flatly refused to adopt the prisoner and demanded what was her right, the life of Annenraes. Expostulation was in vain. Nothing could move her. Accordingly his robes were torn off and the fire made ready. A final appeal was made in vain, the fire was set and Annenraes died in the flames. With him died the Erie nation.

When the news of the death of Annenraes reached Sonnon-touan, preparations were made at once to avenge it. A strong army pushed westward by the Lake route to the Erie country, They found the entire strength of the Erie warriors behind the palisades of the strongly fortified town of Riqué well armed and eager for battle. After the usual negotiations in which it is said that the Eries were offered a place in the Iroquois Confederacy if they would surrender, the Senecas attacked. Under cover of their canoes which they used as giant shields, they reached the base of the palisades. Then using the braces of the canoes as ladders they swarmed over the wall. The hand to hand fight that followed was one of the fiercest that even the seasoned Seneca veterans had ever participated in. Knee-deep in blood they fought until the last Eries were killed or captured. That night the forests were lit up by a thousand fires at every one of which an Erie burned. The women and children were dragged home to the Seneca villages there to repopulate the country. The Erie nation was no more.

The Kahkwahs.

Our knowledge of the occupation of the Niagara Frontier by a nation called the Kahkwahs is based upon very slight evidence. So slight and indefinite is it, that their identity, though the subject of much controversy, has never been established.

On a map made by Franquelin in 1684 the name "Kakouagoga" is placed at the southeastern extremity of Lake Erie on the second stream falling into the lake. North of the lake the Neuters are named, and the name "Atiraguenrega" another name for the Neuters is marked on the west bank of the Niagara.

On a map made by P. Coronelli in 1688 there is marked at a point east of the foot of Lake Erie, which is here much distorted, the conventional sign for an Indian village or tribe, and the legend, "Kakouagoga, Nation destruite". Beneath this is the legend "Nation du Loup". Both of these legends seem to be embraced by the legend, "Les Cinc nation" which extends eastward from the lake. "Atiragenrega" a name for the Neuters is placed at the head of Lake Ontario.

On a map made by the same man the next year, 1689, the legend "Kakouagoga, Nation destruite" occurs at the same place, but Nation du Loup is omitted.

On another map made in the same year, 1689, Coronelli marks the legend "Kakougoga des Iroquois". On this map it is placed halfway between Lake Erie and "Sonnontouan". On all three maps the legend "Les Cinc Nations" is so placed south of Lake Erie that it seems to have been intended to include both "Kakouagoga" and "Nation du Loup".

The Seneca name for Eighteen Mile Creek, a stream emptying into Lake Erie about eighteen miles west of Buffalo, was "Cah-gwah-geh", (1) meaning "where the Gah-gwehs live". In a treaty, dated 1797 this creek was called "Koghquaga" (2) and a later treaty in 1802 it was written Kogh-quaw-ga.

The name "Kah-kwah" is a Seneca word meaning "eye swelled like a cat". There seems to be sufficient ground for saying that the name was applied to a nation by the Senecas, and that this people whoever they were, lived along Lake Erie, near Eighteen Mile Creek. Coronelli, who never visited America must have obtained his knowledge from some one who had received it from Senecas.

Who the people were we can only conjecture.

Mr. Schoolcraft thinks that they were Eries, (3). Later, however, he contradicted himself, for he says elsewhere "Kah-kwahs, a people who are generally, but erroneously supposed to be the same as the Eries", (3). Mr. Parkman says that they were the Neutrals, (4). Marshall thinks (5) they were Neutrals. Mr. Henderson thinks it quite probable that the name was applied to both Neutrals and Eries (6).

Mr. Morgan suggests (7) that "the Gah-kwahs or Eries" are supposed to have been a subdivision of the Senecas.

A study of the maps throws little light upon the question of the identity of these Kah-kwahs. The occurrence of the name "Kakouagoga" on a map made in 1684 is peculiar if these people were either Neutrals or Eries. Both these nations were located on the maps of Sanson in 1656 and of Creuxius in 1660; but neither of these locates the nation "Kakouagoga". Franquelin

1. L. H. Morgan, League of the Iroquois, map.

2. J. G. Henderson, quoted in Note 11, page 313, Vol. 21, Jes. Rel. Burrows ed.

3. H. R. Schoolcraft, Notes on the Iroquois, P. 176 and P. 214.

4. Parkman, The Jesuits in North America, Note, P. XLVI.

5. O. H. Marshall, Niagara Frontier, Note, P. 6.

6. Jesuit Rel. Vol. 21, P. 313, Note 11, Burrows ed.

7. L. H. Morgan, Indian Miscellany, P. 227.

noted it in 1684, thirty-two years after the Neutrals were destroyed and twenty-eight years after the Eries were destroyed. He must have received this name through the Senecas, for it is a Seneca word. He does not state that the nation had been destroyed, but neither does he say that the Neuters were destroyed. His mention of the Neutrals makes it seem entirely probably that he, at any rate, did not consider them to be Neutrals.

Coronelli's maps are interesting. He marks "Kakouagoga" "destruite". He places the legend well to southeast of the foot of Lake Erie, and adds the interesting information, "Nation du Loup". That this applies to "Kakouagoga" seems possible, for he has made for the "Nation du Loup" no conventional village sign, such as he makes for other nations. Under the name "Atiragenrega", he locates the Neuters in the Niagara Peninsula, but does not locate the Eries; so, evidently, he does not mean the Neuters by "Kakouagoga". The "Nation du Loup" is of interest; The "Loups" or "Wolves" were the Munsees, a branch of the Delawares, a nation subject to the Iroquois. It may be only a coincidence that a village of captive Delawares existed on Cattaraugus Creek, as late at least as 1804, (1).

In his later map of 1689, Coronelli does not mention "Nation du Loup", but retains "Kakouagoga". In one map of 1689 he places below the legend "Kakouagoga" the words "des Iroquois".

The name for Lake Erie, "Terocharontiong" is taken from a map by an unknown hand made in 1673.

The maps really establish a few facts, namely, that on the second large stream south of the foot of Lake Erie was a nation or village "Kakouagoga" which had been destroyed, and which was not Neutral. The stream was probably Cattaraugus Creek. The name was in all probability applied by the Senecas to the Erie village or villages on Cattaraugus Creek, (2). Eighteen Mile Creek was probably the eastern frontier of these Eries, and the Seneca name can easily be attributed to the fact that any travelling Seneca party, headed west, leaving the main trail at Buffalo Creek, and following the natural thoroughfare along the shore of Lake Erie would enter Erie territory at that creek.

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1. Ellicott's Map, Part of Buf. Creek Res.
 2. Sites Nos. 1 & 2 in Brant.



From map by le P. Coronelli, Paris, 1689.
Marshall Library, Buffalo Historical Society.



From map by le P. Coronelli, Paris, 1689.
Marshall Library, Buffalo Historical Society.

Archaeology of the Niagara Frontier.

The antiquities of the Niagara Frontier comprise the sites occupied by villages, and their attendant burial places; camp sites; quarries and factories; earth-works; imperishable artifacts; and the bones of the primitive inhabitants.

Village Sites.

The word "village" when used here, means any Indian community established at one place for a reasonable length of time. It applies to any collection of homes of a settled people.

Large village sites occur on both sides of the Niagara River and from the "Mountain Ridge" to Cattaraugus Creek. They occur in four groups, viz: (a) at Cattaraugus Creek; (b) at Buffalo Creek; (c) at the "Mountain Ridge;" (d) on the Niagara River.

Every site is situated on a water-course. The Indians had no knowledge of wells, and relied for a supply of water, upon running streams. Nearness to a stream was therefore a prime necessity. Some of the streams were sufficiently large to be navigable for canoes and so gave access to distant sources of food supply. The larger streams gave a limited supply of food, and even the brooks upon which some of the villages were situated supplied small fish and clams.

Many of the sites were selected because they could easily be defended. Nearly every site occupies a commanding position. Some are on the "Mountain Ridge" overlooking the broad Ontario plains; others are on bluffs or high terraces of the streams.

Nearly all the villages stood on dry, well-drained ground. In some few cases the soil is wet and clayey, but this disadvantage was seemingly overbalanced by some special advantage, as nearness to an abundant food supply, or natural strength of position.

As a large village means a settled people, so also does it mean an agricultural population. It is therefore to be expected that every village be situated in the midst of fertile land suitable for the raising of corn. Every village was so situated. Along the Cattaraugus and Buffalo Creeks they stood on the highest terraces overlooking the fertile "flats", and on the "Mountain Ridge" they overlooked the rich plains at its foot.

Village sites are marked by the evidences of a long continued occupancy. Every village site has refuse heaps upon it and nearly every one is accompanied by its burial place. The soil is filled with carbonaceous material, charcoal, decomposed food materials, refuse, ashes and artifacts dropped or discarded by the occupants of the village.

Every village site is characterized by black spots in the soil, the remains of the decomposed garbage and kitchen refuse which were thrown from the houses of the village. These spots are composed of friable, carbonaceous, black earth, mixed with ashes, charcoal and charred food, such as corn, beans and acorns. Scattered through the mass are artifacts of all kinds.

These middens were evidently allowed to accumulate for years at the doors of houses or along the edges of the terraces or bluffs on which the village stood. There they slowly decayed and until the abandonment of the village they would be added to constantly. On some sites even now, after the decay and weathering incident to hundreds of years, these middens are of great extent. One on the site on Buffum street, Buffalo, (No 7 of the list) was thirty feet long, fifteen feet wide and five feet deep.

When a refuse heap is disturbed by the plow it forms the characteristic black spots. Owing to the abundance of carbonaceous matter in the refuse these black spots persist for years; and on sites that have been cultivated for fifty years they may still be traced easily. On these spots are to be found all the artifacts originally in the refuse heap.

On one site occurs a modified form of the refuse heap. This is an "ash,pit", a pit three or four feet deep and a yard in diameter, filled with ashes and refuse.

The articles found in a refuse heap give an excellent idea of the life of the villagers. During a long occupation practically every article used in the village would find its way either to the refuse heaps or to graves. In some villages little or nothing was buried with the dead, therefore the refuse heaps of such a village contain nearly every imperishable article used in the village. Many of these articles are, of course, broken; in fact, many were thrown upon the midden because they were broken. A large proportion however, are perfect.

Every village site probably has its burial place near it. The cemeteries of some villages have not as yet been found, and some

cemeteries have been found far from any site. When a village burying ground occurs it is always in a soft sandy soil close by.

Burials are of two types. Bodies were buried singly in graves, or they were buried temporarily, or even kept above ground until they were decomposed, after which the bones were gathered and with the bones of others were buried in a great, common grave. This common grave has been called a "bone-pit" or ossuary. Several of these "ossuaries" are reported as having been found on the Niagara Frontier.

Of these two methods the burials attached to the village sites are all of the first type, that is, all bodies exhumed had been buried singly in individual graves. This does not prove that the villagers did not bury their dead in "ossuaries". The individual graves may have been only the temporary resting places of their dead, while they awaited the time for the "Feast of the dead". In the graves of the village at East Hamburg (No. 22 of the list) were found axes, kettles and beads, showing conclusively that these, at any rate, were the permanent resting places of their dead. In the graves of the village on Buffum Street, Buffalo, practically nothing was buried with the bodies, and, for a large village such as it must have been, very few bodies were found. It is barely possible that an ossuary at Clarence, may have been the common grave of the dead from this and neighboring villages.

Village Sites and Burial Places of Erie County, N. Y.

The sites marked with a star (*) were visited and verified in 1907 and 1908 by Dr. R. E. DeCeu and the writer.

ALDEN.

Nothing reported.

AMHERST.

- * Site No. 1. A small village site is on the property of Mr. Lehn, on Lot No. 20, on the east side of the Garrison Road where it crosses Ellicott Creek, on the south bank of the creek. Flakes, points and pottery are found.

Reported by Peter Chalmers.

AURORA.

- * Site No. 2. A large village site and its accompanying cemetery exist on the property of Mr. Crook, Lot No. 13, on the west side of the Olean road. It has been under cultivation for nearly a hundred years. Artifacts are still abundant. Iron axes in large numbers, glass beads, triangular flint points, clay pipes with bird effigies, strips of brass and clay potsherds have been found. A burying ground is situated on its northern edge.

It is probably an early Seneca site.

This was reported by W. L. Calver and Dr. E. J. Letson, and referred to indefinitely in "Beauchamp's Aboriginal Occupation of N. Y.", P. 64, where it is called "Bead Hill."

BOSTON.

Nothing reported.

BRANT.

- Site No. 3. A village site exists on the property of Mr. Jemerson, on Lot No. 9, of the Cattaraugus Reservation, on the south side of the Creek Road, between the creek and the road.

Reported by Mr. Arthur C. Parker and said by him to have been occupied by Eries during historic times.

- Site No. 4. This village site is on the property of John Kennedy, on Lot No. 10 of the Reservation on the south side of the Creek Road. It was explored for Harvard-Peabody Museum by Messrs. Parker and Harrington.

It is said by Mr. Parker to have been occupied by Eries in historic times.

- Site No. 5. Extensive village site and ossuary. On the north line of Collins Township, between the creek and the road.

Reported by Mr. A. C. Parker.

- Site No. 16. A village site and its accompanying burial mound are situated on Lot No. 28 (?) of the Reservation, on the hill north of the Creek Road.

Reported by Mr. A. C. Parker.

Site No. 6. This is on the property of Mr. Larpland, on Lots Nos. 31 and 17 of the Reservation, at the foot of the hill, east of a road running north to Brant Center.

Mr. Parker reports this and says that it was occupied by captive Delawares. Also on "Map of part of the Buffalo Creek Reservation", Ellicott 1804.

Site No. 102. A mound is just north of the Collins line, close to a road which leaves the Creek Road and runs north up the hill. This is probably No. 30, in Beauchamps's *Aboriginal Occupation of New York*, P. 65.

Site No. 103. Mound, on the land of H. Sundown, near north line of Reservation. Excavated by Dr. A. L. Benedict.

BUFFALO.

* Site No. 7. A large village site is situated on the property of A. D. Strickler, between Buffum Street and Indian Church Road at the City Line.

This is one of the best known sites in Western New York. It was originally surrounded by an earthwork, which was described and plotted by Mr. Squier, P. 51, and Fig. No. 1, Plate No. 9, in his "Aboriginal Monuments of N. Y.". It was accompanied by two burial places. One begun by the Senecas at about 1780, was subsequently used by the neighboring whites until 1892 when it was closed to burials and the bodies in it were removed. The other belonged to an earlier people. It was situated on a sandy knoll just east of the village site. It was excavated by the writer. The bodies are now in the possession of the Buffalo Society of Natural Sciences.

It has extensive and numerous refuse heaps. A very large one was excavated by the writer, others by Dr. A. L. Benedict.

On the surface, notched and triangular points, bone awls and beads, and potsherds are abundant. In the refuse heaps, only triangular points have been found. Artifacts of bone, antler and shell, stone celts and clay pipes and potsherds are abundant. No European articles have been found.

In the graves of the early cemetery but two articles have been found, namely two clay vessels. In the graves of the Seneca cemetery some beaded work was found.

The site has been occupied by at least two different peoples. Before 1639 it was a Wenro village. After 1780 a Seneca Village. Certain rude points found on the surface seem to indicate an occupancy antedating the Wenro occupation, but the refuse heaps, early graves and earth-work are unquestionably Wenro. The Seneca village was established here in 1780 by refugees from the Genesee Valley. Their council house stood a mile west, on what is now Seneca Street, near Archer Street. Several notable persons lived in this village, best known of whom were Red Jacket and the captive Mary Jemison, known to history as "the White Woman". Red Jacket lived near Seneca Street where the old brick school house now stands, in the rear of W. J. Eyring's store. A church stood on Indian Church Road (hence the name) and gave to the village the name "Te-kise-da-ne-yont", "the place of the bell", (1). The old Mission House built about 1830 still stands on Buffum Street.

- * Site No. 8. This is an extensive village site accompanied by its cemetery. It stands on Fenton Street on property leased (1909) by Mr. Reinhart, on a terrace of Buffalo Creek. Numerous extensive refuse-heaps, and some "ash-pits" occur. The cemetery was situated on the western edge of the village in a sandy knoll. It was removed by contractors who were grading Barnard Street. It was probably not an ossuary, for on its edge which was undisturbed by the workmen, were three bodies in individual graves. About seventy-five bodies were believed to have been unearthed. Some of these were re-interred in the graded street; some were removed and interred in the Potter's Field.

Some of the refuse-heaps have been excavated by D. M. Silver, and an "ash-pit" by Alanson Skinner. The articles collected by Mr. Silver from this site are in the Museum of the Buffalo Historical Society.

In the refuse-heaps and on the surface numerous triangular points are found, with bone articles and many fragments of pottery.

A few stone pipes were found in refuse-heaps. In the "ash-pit" Mr. Skinner found large quantities of animal refuse,

(1). L. H. Morgan, *The League of the Iroquois*, Vol. 2, P. 127, edition of 1901.

mostly fish-bones. A few ungrooved celts have been found on the site.

In the graves the workmen found a large variety of European articles. These were iron axes, brass kettles, glass beads, and, they claimed, some nails, glass and broken mirrors. With these were flat points, a broken stone mortar, clay pipes, a stone celt and broken clay kettles. An entire clay vessel was found in a grave by a former lessee, but this has not been preserved.

This site was occupied as late as 1840 by a few Senecas, but originally it was probably one site of the Wenro village that occupied site No. 7.

- * Site No. 9. A small site existed on Niagara Street at the mouth of Cornelius Creek. Pottery fragments and points are reported to have been found there. It is now partly or wholly obliterated.

Reported by H. U. Williams, M. D.

- * Site No. 10. A burial mound is reported to have existed on Armine Street, near Seneca Street. It is now obliterated. It was perhaps a cemetery of the village on Buffum Street, and is probably the mound called "Doh-do-sot" on page 52 of Squier's "Aboriginal Monuments of N. Y."

CHEEKTOWAGA.

Site No. 11. The Cayuga refugees who followed the Senecas in 1780 settled on Cayuga Creek in a scattered village. Their cabins stood on William Street where it crosses Cayuga Creek. Their cemetery is near by.

CLARENCE.

Burial place No. 12. A cemetery existed on Lot No. 8, about threequarters of a mile south of Clarence, on the west side of the Cemetery Road, 100 feet north of the Fillmore Cemetery. It was excavated by Dr. Ernest Wende. It is probably identical with one of the cemeteries or ossuaries mentioned by Squier, page 55, "Aboriginal Monuments of N. Y."

Burial place No. 13. Graves are reported to have been found on Lot No. 6 on property occupied by Mr. A. Wall on the east side of the Cemetery Road, almost opposite the preceding

cemetery. Probably identical with one mentioned by Squier, Page 55, "Aboriginal Monuments of N. Y."

Reported by F. W. Fisher.

Burial place No. 15. A Cemetery was described by Squier, Ab. Mon. N. Y., P. 56, as being "a short distance from this work on a brow of neighboring elevation".

Burial place No. 15. Bone-pit or cemetery, a mile to the eastward of No. 14 was described by Squier, Ab. Mon. N. Y. P. 56.

COLDEN.

Nothing reported.

COLLINS.

Burial Place No. 17, lot No. 57 of Reservation, south side Creek road. Occupied by Asher Hare.

Burial ground of historic Senecas, of about 1800.

Reported by A. C. Parker.

Site No. 18, Lots No. 56 and 57 of Reservation, between Creek road and Creek. Village site yielding pottery.

Reported by A. C. Parker.

Site No. 19, Lot No. 49 of Reservation on grounds of Thomas Indian School, north side Creek road.

Seneca site, with evidences of an earlier occupancy.

Graves occur.

Site No. 20, Lot No. 49 of Reservation, south side Clear Creek, northeast of Thomas Indian School. Occupied by Job King. Early village site, reported by A. C. Parker.

Site No. 21, Lot No. 44 or No. 50 of Reservation, northeast of Thomas Indian School, on hill.

Early village site. Reported by A. C. Parker.

Site No. 104, A village site is reported by Mr. Parker as being near the Versailles bridge.

CONCORD.

Nothing reported.

EAST HAMBURG.

- * Site No. 22. An extensive village site is situated at the junction of Smoke's Creek and a small unnamed branch, on property owned by George Ellis and Charles Diemer, east of Abbott Road and south of Benzinger Road. One of its cemeteries was on the west side of Smoke's Creek, opposite the village and another is on the Abbott Road on the crest of the hill directly west of the village, at the side of the electric railroad.

On the surface of the site triangular points, scrapers, potsherds, clay pipes and articles of bone are abundant, and effigies of the wolf have been found. There are numerous refuse heaps, some of which are still untouched. A large one was excavated by the writer and Chas. S. Little. In it were found articles of bone and antler, clay pipes, one in the shape of a snake, many triangular points and scrapers, much pottery, some scraps of sheet brass and a slender awl made of rolled sheet brass.

The first cemetery was destroyed by contractors who dug out the gravel for ballast. Many clay vessels were found but most were destroyed or lost. Some clay pipes and an iron axe were saved. The second cemetery was partly destroyed by contractors who used the gravel for ballast. Many clay vessels and all the skeletons were destroyed. Four clay kettles, some glass beads, a pipe, some chert flakes, fragments of three iron knives and some brass wire bracelets were saved by the writer.

This was probably the last site occupied by the Wenroes of the Buffalo group of sites.

EDEN.

Nothing reported.

ELMA.

- * Site No. 23. A large village is situated on Lot No. 4, on the north side of Buffalo Creek, just west of the Town Line. It is on a high bluff, surrounded on the south by the deep gorge of Buffalo Creek and on the west side by a deep ravine.

There are numerous very large refuse heaps, but its cemetery has not been discovered. Some of the refuse heaps

have been excavated by Messrs. Charles and Ernest Simmons, who have preserved the remains found, and who hold a long lease on the site.

In the refuse heaps are found triangular points, potsherds, numerous clay and stone pipes, and bone articles of a large variety. In one midden was found a bone image of a man. In another broken and charred human bones were found, indicating a cannibal feast. A finger ring made of brass wire is the only European article discovered.

This is probably the most recent site of the Wenro village, which was situated at Elma.

- * Site No. 24. A large village site is to be found on the high terrace on the property of Mr. Mullin, on Lot No. 7, just east of the Creek Road.

There are numerous refuse heaps, but no cemetery has been discovered. No excavating has been done, but on the surface of the site were found triangular points, stone axes, bone awls and a bone "dagger", perforated teeth and a large iron axe, one half the edge of which has been bent back.

This site was found and reported by Charles Simmons.

This was probably one of the sites of the Wenro village which was situated at Elma.

- * Site No. 25. A rather large village site exists on the property of Mr. Hopper, on a high bank on the west side of Buffalo Creek, on Lot No. 18.

There are numerous refuse heaps. No cemetery has been found, though graves of Senecas dating from after 1780 are known to exist. A chief named "Fish Kettle" or "Big Kettle" is buried there.

Triangular points, flint flakes, potsherds and stone axes are found.

Reported by Charles Simmons.

- * Site No. 26. A Seneca cemetery is to be found on the property of Mr. Tolsma, on the east side of Buffalo Creek, on Lot No. 11. It dates back to the Seneca occupancy after 1780. Indians have been said to have visited this cemetery within a few years.

Reported by Charles Simmons.

Site No. 27. The "Big Flats" at Elma were occupied by a Seneca village from 1780-1840.

EVANS.

No village reported.

GRAND ISLAND.

Site No. 28. A burial mound was reported by H. L. Reynolds and was explored by him. It is mentioned in Squier's "Aboriginal Monuments of N. Y.", page 62, and is probably identical with one found on Mr. Gullinger's farm on the Ransom Road.

* Site No. 29. A village is to be found on the property of B. C. Rumsey on Lot No. 11, on the edge of East River. On it are refuse heaps which contain potsherds, flakes, bone articles and animal refuse.

* Site No. 30. A village site occurs on the farm occupied by Mr. Van Son, on Lot No. 111, on the edge of West River.

There are some heaps which contain potsherds, flakes and points of the notched type.

On a low knoll a quarter of a mile eastward, on the Van Son farm, was the cemetery of this village. It was excavated in July, 1909, by the writer for the Buffalo Society of Natural Sciences. Fifty-nine skeletons were exhumed, with which were clay and brass kettles, iron axes, knives and awls, brass and stone arrow points, shell beads, gorgets, and real wampum, bone combs, clay pipes, one beautiful carved marble pipe, and a Jesuit brass ring.

The articles are identical with those found at St. David's and farther west in the Niagara Peninsula. They seem to indicate that the village was inhabited by Neuters.

HAMBURG.

No village sites reported.

LANCASTER.

No village sites reported.

MARILLA.

No village sites reported.

NEWSTEAD.

- * Site No. 31. On Lot 42, at Falkirk, on the south side of Murder Creek at Fisher's Falls, is a village site which is probably identical with that described and plotted by Squier on page 56, and Plate 11, No. 2, in "Aboriginal Monuments of N.Y." He described it as having been surrounded by an embankment of an oval shape and as having "caches". The earth work has disappeared. On account of a heavy growth of weeds on the site nothing of its surface can now be seen. Several bodies are said to have been found recently in some sandy knolls just west of the site.

- * Site No. 32. A village site is reported to have once existed on Lot No. 6 on the south side of the Batavia Road on what was the Vandeventer farm. It is probably identical with that mentioned by Squier, on page 56, "Aboriginal Monuments of N. Y.", as on the "Vandewater" farm.

This site is now occupied by buildings and meadow.

Reported by Mr. Uriah Cummings.

NORTH COLLINS.

No village sites reported.

SARDINIA.

A site is said to be on the farm of William Phillips, Chaffee. This is hearsay only, and has not been verified.

TONAWANDA.

- Site No. 33. A village site is reported by Dr. H. U. Williams as having been situated at the mouth of Tonawanda Creek. Pottery has been found there. A burial mound was discovered on White's Island directly opposite this. The mode of burial was distinctly Neutral.

- Site No. 100. "Opposite head of Grand Island". Beauchamp, Ab. Occ. N. Y., P. 61.

WALES.

Nothing reported.

WEST SENECA.

- * Site No. 34. A large village site is found on the property of Burgess Hart, on Lot No. 272, on the north side of the Potter Road, on the highest terrace of Cazenovia Creek.

The site has been under cultivation for sixty years and the numerous refuse heaps have been scattered. Many articles are still to be found there. Points of both notched and triangular types are abundant. Stone axes are abundant. Potsherds and bone articles are found. Two birdstones were found on this site.

A small burying place was found many years ago and the bodies and articles found have been scattered. Brass kettles and iron axes were found in these graves. An iron axe and the lock of a flint-lock musket were found recently on the surface.

The site was one of those of the Wenro village at Buffalo.

- * Site No. 35. A large village site occupies a low bluff on the north bank of Cazenovia Creek on Lots 129 and 199, owned by A. S. Schwab and William Eaton.

On it are many refuse heaps, but no cemetery has been discovered. Some of the refuse heaps have been excavated by D. M. Silver, and by the writer.

Large numbers of articles are still found there. Both triangular and notched points abound, many stone axes and chisels, scrapers and blades, bone awls and clay pipes have been found. A bone fish-hook was found in one of the refuse heaps, and in another was found a bone "dagger". Many of the remains from this site are preserved at the Museum of the Buffalo Society of Natural Sciences.

This is one of the group of sites of the Buffalo Wenro village.

- * Site No. 36. Between 1780 and 1840 a few Onondaga cabins stood on the creek terraces on the Potter Road and at the ford of Cazenovia Creek on its east bank. A council house stood near the ford on the bend of Seneca Street (Aurora Road), (1). Some graves, presumably of these Onondagas;

(1). "Map of part of the Buffalo Creek Reservation, near the City of Buffalo". Joseph Ellicott, 1804.

were found many years ago on the terrace at the corner of the Reiser Road and Potter Road. Silver brooches are said to have been found with the bodies.

Site No. 37. Between 1780 and 1840 a village of Senecas which came to be called "Jack Berry's Town" stood where now is the village of Gardenville.

Village Sites and Burial Places on the Western Bank of the Niagara River.

Sites marked with a star (*) have been visited by the writer.

LINCOLN COUNTY, ONTARIO.

NIAGARA TOWNSHIP.

- * Site No. 106. A mound was situated on the land of Dr. Trimble, in the village of Queenston. It has been excavated. The contents were given to a Museum at Niagara Falls.

STAMFORD TOWNSHIP.

- * Site No. 107. A burying ground, perhaps an ossuary, was discovered at the "sandpits" on the verge of the "Mountain Ridge", between St. David's and Stamford village.. It was excavated by contractors who were digging out sand, and most of the contents were destroyed or scattered. Some beautiful clay jars were obtained by Dr. A. L. Benedict, and are now in the Museum of the Buffalo Historical Society. Glass beads and other European articles were abundant.

This was undoubtedly a Neuter burying ground. The village of which this was the cemetery has not yet been found. It is probably not far off, on the "Mountain Ridge". There is little doubt that either this site or the site at "Kienuka" (No. 39) is the village of "Ounontisaston" in which Father Joseph de la Roche Dallion stayed in 1626.

- Site No. 108. A mound was situated in Victoria Park at Niagara Falls. It was opened and its contents, I believe, are in a museum in Niagara Falls.